


# MISSIONS



CHRISTMAS 1915

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND HELPING HAND

HOWARD B. GROSE, D.D., Editor

### CONTENTS FOR DECEMBER, 1915

	PAGE		PAGE
<b>GENERAL:</b>		<b>HELPING HAND:</b>	
"Merry Christmas"—Editorial.....	889	Wanted: A Woman's Medical College in South India.....	944
How Christmas Came to Them (Illus.)	890	Missionary Travel in War Times.....	947
Christmas with the Crow Indians—Francis Shaw.....	895	Needs for Some One to Fill; Responses.....	948
The Gift without the Giver.....	898	The Lord's Remembrancers.....	949
A Sunday at Benedict College—G. N. Brink (Illus.).....	900	Suggestive Ways of Working.....	950
Opening of the Home Mission Schools	901	Endowment Lady; Publication Department.....	954
Betty's Missionary (Story).....	905	Missionary Calendar Announcement..	954
<b>THE EDITOR'S VIEW:</b>		<b>MISSIONARY PROGRAM FOR JANUARY:</b>	
Christmas and the Children.....	908	The Churches of Non-Christian Lands	955
The Five Year Program.....	909	<b>FROM THE FAR LANDS.....</b>	959
A Baptist Week of Prayer.....	910	<b>FROM THE HOME LANDS.....</b>	961
Enlisting the Local Forces.....	910	<b>CHAPEL CAR AND COLPORTER...</b>	964
Note and Comment.....	911	<b>FINANCIAL STATEMENTS.....</b>	966
<b>GENERAL:</b>		<b>ILLUSTRATIONS:</b>	
Is it Worth While?—J. A. McAllister	912	Infant Innocence—Sir Joshua Reynolds, Cover	
A Fisher of Men Lands a Fisherman—G. L. Hall (Illus.).....	913	"Joy to the World"..... Frontispiece	
Christmas in the Jungles of Burma—W. H. S. Hascall.....	915	Hallelujah, Hallelujah, the Child is born.....	890
Dr. T. S. Barbour—J. H. Franklin.....	916	A Little Maid of Japan.....	891
Ambassadors in Bonds—Anna K. Scott.....	918	Jaro Kindergarten and First Teachers	891
Eight Russian Pilgrims—C. L. White.....	919	Chinese Children at Play.....	892
The Lake Mohonk Conference—Howard B. Grose.....	921	Chinese Kindergarten.....	892
Question Box.....	923	Goddess Kali.....	893
<b>THE FIVE YEAR PROGRAM:</b>		Dollies Sent to Make Christmas in Burma.....	893
Secretary's Suggestions and Notes...	924	What Christmas Means to Little Paul.	894
Michigan's Ten Suggestions.....	926	My Name is Tsen ji Nyok.....	894
<b>DEVOTIONAL.....</b>	927	Dolls in old Silesian Costume.....	895
<b>CHRISTMAS PAGE.....</b>	928	Indian Woman and Child.....	896
<b>OUR MISSIONARY HYMN.....</b>	929	Christmas Spirit at Beauchet Mission.	897
<b>TIDINGS:</b>		Huchow School Children.....	898
Christmas—World Wide Guild.....	930	Miss Humes and her School.....	899
The Five Year Program, What it Means to Me.....	931	Boys' Class in Hammock Making....	899
Baptist Missionary Training School... Messages from Missionaries.....	932	On the Campus at Benedict College..	900
Workers' Department; Holiday Literature.....	938	Graduates Ready for Service.....	901
Prayer Calendar; New Auxiliaries and Directors; Wants.....	939	Woman's Home Mission School, Puebla.....	904
<b>THE WORLD WIDE GUILD:</b>		Thomas S. Barbour.....	919
"Self-Starters".....	940	Creole Belles at the Fair.....	934
Greetings; A Girls' Society and how it Grew.....	942-3	Eliza Stokes and her Alarm Clock....	935
		An Indian Trained Nurse.....	945
		Mrs. Heinrich's Orphanage at Nellore.	946
		Graduates of Sarah Batchelor Memorial School, Ningpo.....	947
		A Sewing Class in Gauhati, Assam....	948
		Fred P. Haggard.....	956

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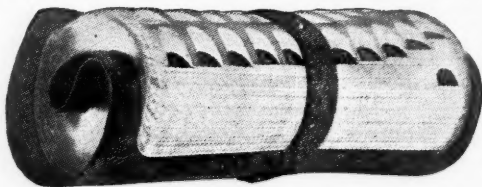
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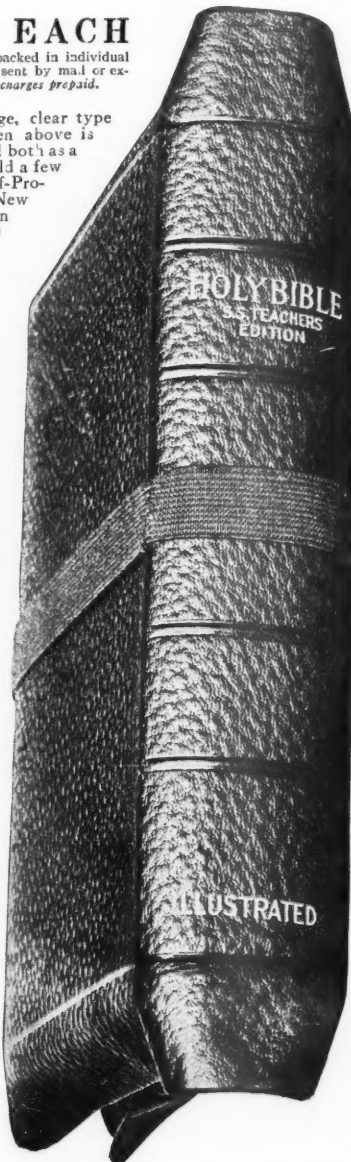
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## The Publisher's Page

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### THE CHRISTMAS NUMBER OF MISSIONS

This is a special number, designed to interest the children more especially, and we hope the boys and girls will sell this number as they did last year, realizing something for themselves. Circles and societies can do the same, thus introducing the magazine to a large number of new families and helping toward the 10,000 advance mark set for this year.

Write for our Christmas Offer at once to Missions, Ford Building, Boston, Mass.

Send in your orders early for the Holiday number, so that we may be sure to print enough copies.

#### A PRACTICAL AIM AND MOVEMENT

We have taken a definite aim in Wisconsin of at least an average of two new subscribers in every English-speaking church before March 31. We are beginning to work for them and a number went home from the Convention to get their additional two.

We had a dramatic presentation of MISSIONS at the Convention and sang MISSIONS' campaign song. It "took" and I believe that we shall see results. Sincerely,

EDITH M. HOLSTON,

Secretary Baptist Woman's Missionary Society of Wisconsin.

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" And thou shalt call his name Jesus : for  
he shall save his people from their sins."

Matthew 1 : 21



"JOY TO THE WORLD, THE LORD IS COME,  
LET EARTH RECEIVE HER KING"  
"AND THERE WAS NO ROOM FOR THEM IN THE INN"



# MISSIONS

VOLUME 6

DECEMBER, 1915

NUMBER 11



## "Merry Christmas!"

**T**HAT is the wish of MISSIONS for its readers and for all men and women and children the world around. And if it cannot be "Merry" this year because of the tragedy over the seas, may it at least bring everywhere that message of deep joy, peace and good will which ushered it into the world. May the Christmas Spirit brood over the warring nations, touching the hearts of men to better issues. May that Spirit move mightily upon those who have the little children in their care, so they may be shielded as far as possible from the blighting of their childhood. And may Christmas be carried by the missionaries to thousands of children in non-Christian lands who have not before known of its gladness.

This is a Christmas number. The beautiful cover suggests it, although Sir Joshua Reynolds' picture of Innocence does not give a madonna and child, but a mother and her little one. Fly leaf and frontispiece, bells and holly, stories and sketches, pictures many—all these spell Christmas and the Children from page to page.

But of course there is something else besides this one theme. We have a great many interests to consider, and there are the usual departments with the news from all parts of the world. You will find many things to interest you as you go through the pages, and if you come to realize that outside of Christianity the children of the world, and the grown men and women as well, have little to hope for, you will then realize also what a supreme gift to the world was the Son of God, the only begotten of the Father, who came to be the Light of the world and its Saviour.

Let the Christmas Spirit come into all our hearts and rule in our lives, and then church and missionary problems will cease to perplex and vex and trouble, and programs will become mere cogs in machinery, for the underlying motive of love will be sufficient, and the church of Christ will go forward from victory to victory.





"HALLELUJAH, HALLELUJAH, THE CHRIST CHILD IS BORN"

## How Christmas Came to Them

*CARRYING THE GLAD TIDINGS TO CHILDREN OF EVERY LAND*

BY THE EDITOR

I HAD been reading that charming little collection of "Tiny Stories for Tiny Tots" which Mrs. Peabody, Miss Prescott, and others had written for the primary Sunday school lessons last year—a booklet that should find its way into every home where there are little children. The reading over, I fell into a reverie, and Christmas ideas became curiously mixed up with the stories. And this was the way it ran:

### HOW CHRISTMAS CAME TO KIKU SAN THE LITTLE MAID OF FAR JAPAN

What should little Miss Flower, with her black hair and black shining eyes, who lived in a little house with paper windows and doors and slept on a thick soft mat on the floor, know about Christmas? There was no Christmas in her mother's calendar. But one day Kiku was taken to the kindergarten which the American missionaries had opened for just such little girls whose



A LITTLE MAID OF JAPAN

mothers had to work all day, and there Kiku learned about Jesus, and how he came as a little child, and blessed little

children. She learned to sing "Jesus loves me," and by and by there came the most wonderful day, when there was a tiny tree for tiny tots, and a present from boys and girls away off in America, who wanted to make a gift to some one because Jesus had given everything for them. Kiku was taught the beautiful story of the Christ child, and when she went home she told it to her mother, and sang so sweetly, "Jesus loves me," that her mother said to herself, "I must learn about this Christmas for myself; perhaps there is a present for me, too." And before long she was happy in that greatest gift, the gift of God's love. And so through the missionaries Christmas came to Kiku and thousands of other children in Japan.

#### FILIPPO THE FILIPINO BOY AND HOW HE FOUND THE CHRISTMAS JOY

When little Filippo's father died, he and his mother had to leave their house with a garden and the big banana trees, and then Filippo often went hungry. One day he saw some boys and girls going to school, and followed them. It was Miss Suman's school in Capiz, and when she saw thin, hungry, lonely Filippo she wanted to help him, but how could she, when she had not room enough for her scholars. But Filippo sat down, and one boy said he would give



THE JARO KINDERGARTEN AND FIRST TWO KINDERGARTEN TEACHERS

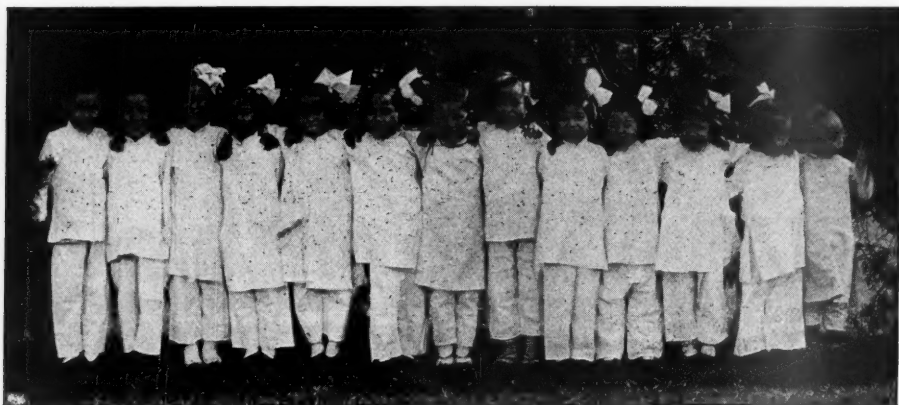


CHINESE CHILDREN AT PLAY — THEY LOVE "SEE-SAW"

Filippo some of his rice, and another said he would share his sleeping place with him, and all were so friendly that the poor boy felt as though he must be dreaming. But it was all real, and he was kept in the school, much to his mother's joy, since she could not earn enough food for him to eat. Of course all the scholars learned about Christmas, and a Merry Christmas they had, for a Sunday school in America had sent Miss Suman a Christmas box full of wonderful things. Filippo was unusually quiet after the teacher's story of the love gift of God, and when he went up to say good night the little fellow looked into her face with his large soft eyes and said, "I love Jesus; He give me so much, I want to give him all I got — Filippo." Surely he had caught the Christmas spirit with its joy.

## HOW IT HAPPENED

Now, if you read the stories you will see that there is nothing directly about Christmas in most of them, but I had been asked to write about children and Christmas in many lands, and so Christmas was in my mind as I read, and it was natural to find the Christ in all the stories, just as He is in the hearts of all the missionaries. If there had been no Christmas, there would have been no kind missionary doctor to look after little Metaya the Hindu boy in Telugu land, or teachers for Hop Sing, the Chinese boy with his hair in a long braid, or Ma-me-yah, the Burman girl who lives in a cunning little house made of matting, set so high up on posts that she has to climb into it by a ladder. If there had been no Christmas, then Noko the African girl would still be a little savage



CHINESE KINDERGARTEN — A CHRISTMAS GIFT



with great rings in her ears and nose and around her ankles, and only angry demons to frighten her instead of a loving Saviour. More than that, little Chang May May in China would have her feet bound and go

Chinese girls were learning to sing and play hymns on an organ, I came suddenly on this:

"When Christmas came, they had a Christmas tree and the teachers gave them some toys which some unselfish children in America had sent to them. They had never seen such wonderful things and when each little girl had got the first doll she ever had in her life, she thought no one had ever been so happy before."

So it wasn't all dozing that found Christmas in the little book. Wouldn't it be a fine thing if five hundred Sunday schools would see to it that five hundred of our schools and kindergartens in far off lands, and some Indian and Cuban and Porto Rican schools not so far away, should have a Christmas box and a real Merry Christmas — if not possible this year, then next year, as we must allow from two to three months to reach some of the farthest-aways. Then Christmas would come to thousands of little Wang Shins and Ho Sens and Filippas and Kiku Sans, and Agar-Bad-Hearts and Pedros and all the others — brown and red and black and white.

Don't forget to send to the Woman's Foreign Mission Society for "Tiny Stories for Tiny Tots." You will get something good out of them, whether it be reverie or reality. And you will be thankful, as you finish each story, that you live in a



Where there is no Christmas, the children are taught to fear and worship such a terrible idol as this Goddess Kali, feared among 300,000,000 Hindus.

crippled through life instead of being in a Christian school. And there was something about Christmas in the little book after all, for I was awake again and reading; and in that description of the lovely school in the big building, where there were such a lot of happy girls and kind and loving teachers, and where the little



DOLLIES SENT FROM AMERICA TO MAKE CHRISTMAS IN BURMA

free and Christian land like our own "America the beautiful."

As for an Indian Christmas story, you will find one on another page.



WHAT CHRISTMAS MEANS TO LITTLE PAUL

#### Little Paul

Paul does not look sober when you see him. His black eyes sparkle like diamonds and wrinkle up with laughter. He has two dimples that disappear in his rosy cheeks. His lips are as red as barberries and his dark hair shines like silk.

He lives in Dr. Mary Stone's hospital in Kiukiang. His mother died when he was born and Dr. Stone took him to be her little boy, such a tiny sick little baby that no one thought he could live.

Neither his father nor his mother had ever heard about Jesus, but Dr. Stone named the baby Paolo—Paul—after the great man who loved Jesus so dearly and worked for him so grandly.

When Paolo was about a year old his father, who was away in Japan getting his education, came back to China to see his little boy whose life the kind Christian

doctor had saved. Dr. Stone told him about the name she had given the baby and presented him with a Chinese New Testament so that he could read about the first Paul.

Some months later when the father had returned to college he wrote her a beautiful letter telling her that he had read the book through, and was glad to have his little son named for such a great, good man, and that he hoped his son would love the same Saviour; Dr. Stone hopes that through his little son the young father too may become a Christian.

#### CHRISTMAS MEANS CHRIST COME



"MY NAME IS TSEN JI NYOK AND I GO TO SUNDAY SCHOOL"

"And I like the dollies which you nice boys and girls sent us for our Christmas tree. Much t'ank you."





DOLLS IN OLD SILESIAN COSTUME — GOOD FOR CHRISTMAS

## Christmas With the Crow Indians

BY FRANCES SHAW, WYOLA, MONTANA

I AM all enthusiasm over our splendid Christmas. The days were wonderful because they have shown that these heathen people have the real Christmas spirit. We began our festivities the night before Christmas. They gathered at six o'clock for a big supper for which we all provided something. Then we played games until eleven o'clock, after which we sang hymns for an hour. We had a short talk on the meaning of Christmas and closed at one o'clock with prayer. We had to send the Indians home or they would probably have stayed until morning. Christmas night the school children gave an entertainment. The children and I had been praying since before Thanksgiving that their songs and recitations and exercises might be the means of bring-

ing some souls into the Jesus Road, and that they might be given prayerfully and in the right spirit. Our prayer was certainly answered.

The next night was the great time for which all of us had been working so hard. The children had made something for their parents and the other members of their family and for Miss Oden. Often they had stayed in at recess and after school to finish them. Santa Claus arrived just at the close of the meeting. He was just as active and wore the same kind of clothes as when he visits the children back East, but he was very quiet. He said a great deal but he used the sign language, and all I could understand was that he had come a long way on foot. Everyone was filled with joy over the things which



INDIAN CHILDREN, LIKE ALL OTHERS, LOVE DOLLS OF ALL KINDS

he distributed among them. He gave Three-Bears a pair of heavy woolen mittens, and the next day Three-Bears sat during the entire church service near a hot stove with his face resting on his new gloves. Neither, that day, did the boys or girls remove their new coats. Little D.-D.-Proper-Driftwood's mother had not been able to get his shoes (second-hand ones) off, until after he had gone to sleep, and as soon as he awakened in the morning she had to put them on in a hurry or there would have been tears.

At the service Sunday an opportunity was given to the unsaved to step into the Jesus Road. Five of our young men came forward. This means that all of the school children except five, of whom four are little beginners, have stepped into the Jesus Road this last year and a half. This makes discipline very much easier as they now want to do the right thing. Each month I hang up a row of clean, white hearts and they try hard to keep them spotless. Those who succeed win a feather and are permitted to join our Honor Tribe. I have formed our constitution from the Boy Scouts, the Knights of King Arthur, the Camp Fire Girls and the King's Daughters Societies, and have made it enough Indian to interest them. The members wear a blue ribbon badge on which is painted a gold eagle feather.

The more I understand the Indian the more I enjoy my work, especially the teaching. Every day brings something amusing and interesting. One day I told one of the grades a story about a mischievous dog and his many pranks, which they were to write out for me. After many sighs and groans and much stretching most of the children presented lengthy accounts of the dog. But Agar-Bad-Heart was so disgusted that he simply wrote, "Dog, he name Silver-Pan. He crazy dog," nor would anything induce him to write more.

This year the attendance record had been perfect except for sickness. We do so many things that are new and unusual for them that they will not stay at home for fear of missing something. The days when Nature is calling loudest and it is hard for me and harder for the nature-loving little Indian to stay inside we move

our school out-of-doors. We walk over to the banks of the Little Horn River and use Nature's wonderful sand table for our geography lessons. Sometimes we take exploring trips and learn the names in English of the things we see. When we return to school we write an account of the things we have seen on our trip. I am always delighted to see how naturally observing the Indian children are. Not a single magpie or flower crosses our path but what they see it.

On one of these trips we journeyed to the heart of Africa. One of our boys became Mr. Dan Crawford. When we came to the tall grass, the dew-driers ran ahead. One of them evidently decided



HOW WOULD YOU LIKE TO BE CARRIED IN THIS WAY, IF YOU WERE A BABY?



that the trip had been incomplete, for suddenly we were all terrified by his shriek that a hungry lion was crossing our path.

They have taken the initiative in many other cases. One day we had been reading about the "Midnight Ride of Paul Revere." During the noon hour there was a dreadful noise outside and Miss Oden and I hastened to the window to ascertain the cause. We were just in time to see Allan-Hunts-the-Arrow galloping down the lane on his horse, shouting at the top of his voice, "The British! The British!" and immediately the other children appeared here and there along the road and rushed after him with sticks and guns.

Another great problem in my work is how to maintain order in the schoolroom. The only way I could keep them from whispering and studying aloud was by using adhesive plaster. This year I have found a new plan. There is an imaginary doll in my desk which is easily disturbed by any unnecessary sound. When there

is a great noise, we have to put the doll to sleep again by singing the "Slumber Song," and then we are very quiet. For hours after singing the song the children address me in whispers and walk on their toes.

Although the Crows hold tenaciously to their old habits, they are slowly progressing. Many of them have bought a few pieces of furniture for their homes. The children wear American clothes Saturday and Sunday as well as school days. Instead of scalping each other and doing a war dance at recess time they play the games they have been taught in the kindergarten. The young people too, are gradually losing interest in their heathen dances and are coming to the Mission each week for a social hour. There are many things about the work to make us feel that there is a steady and sure advancement.

(This account of last Christmas will give the reader a chance to anticipate and perhaps lend a hand to aid in making this coming Christmas equally joyful.)



THE CHRISTMAS SPIRIT, SEEN IN THE DAILY VACATION BIBLE SCHOOL AT BEAUCHET MISSION AT LOS ANGELES, CALIFORNIA. (See page 936)



HUCHOW SCHOOL CHILDREN WHO HAVE JUST BEEN GIVEN A PARTY

### "The Gift Without the Giver"

"AUNTIE POLLIE!" It was a happy little voice, and in his eagerness the small laddie, hardly more than a baby, leaned against the screen door trying to see into the darker hall.

"Auntie Pollie!"

There was a bit of tremble in the call this time, for Philip was a very sensitive little fellow and the big, silent house seemed "scary."

"Dess I'll do 'wound ve uvver way," he said bravely after a minute, and the little feet pattered down the steps and trotted along the walk to the back door.

"P'aps vis one'll be open," he said hopefully as he clambered up on the porch. Sure enough, the door was ajar. The latch was too high for him to reach, but his tiny fingers worked along the edge until the crack widened enough for them to get in and pull the screen open. The step was a high one for the baby feet, but they managed it safely, and he walked in.

"Auntie Pollie!"

Auntie Pollie did not answer, but the words did not sound so hollow this time, and the kitchen and dining room were more familiar, so that he was not afraid. He had often waited there while Auntie Pollie found some of her "licious" cookies that crunched so delightfully between his teeth. "I dess she's witin' an' didn't hear. I don't hear folks sometimes," he said, as he made his way to the living room.

Auntie Pollie was not there but the thing Philip wanted was in plain sight on the top of the desk.

"I'll have to climb up, won't I?" and he looked around for help. The desk chair was heavy and strong, but Philip shook his head as he felt it swing around when his hand touched it.

"Vat one doesn't sit still 'nough, but maybe vis one will," and he pulled at another whose "silence castors" made it easy for the baby hands to move it about. He climbed up into the seat after some trouble, but the box was still beyond his reach.

"I'll have to det up on ve desk," he sighed. "I dess Auntie Pollie won't mind *much* if I'se careful."

He hesitated a minute, then leaned over and slowly pushed back the ink and mucilage bottles — "'cause Auntie Pollie's so 'tic-u-lar 'bout her bottles." Up on the desk at last, he sat down, curling his legs under him. Then he fished in his pocket and pulled out a clean but very mussy handkerchief. He felt all over it till he found the corner where the knot was, and then his tiny fingers pulled and twisted and tugged till the knot came untied and he could see his treasure.

A sweet little smile curved his arched lips still more as he said, "You're a awful bwight cent, you are, and Dod'll be dlad to have you in his box; won't you, Dod?"

and he looked up out of the window to the sky.

Then he stood up, so busy with his gift that he did not hear or see Auntie Pollie who had come in and was watching him from the doorway. He put out his hand to drop the cent into the mite box, then drew it back again and stood perfectly still for a minute looking at the penny.

"Dr. Dorham said we must dive Dod ve nicest fings, so I'm doin' to dive you to him, — but I'm doin' to dive you a kiss first to dive him when he opens his box. I fink he'll like such a clean, shiny penny wiv a kiss on it, an' he'll know I sent you, won't he?"

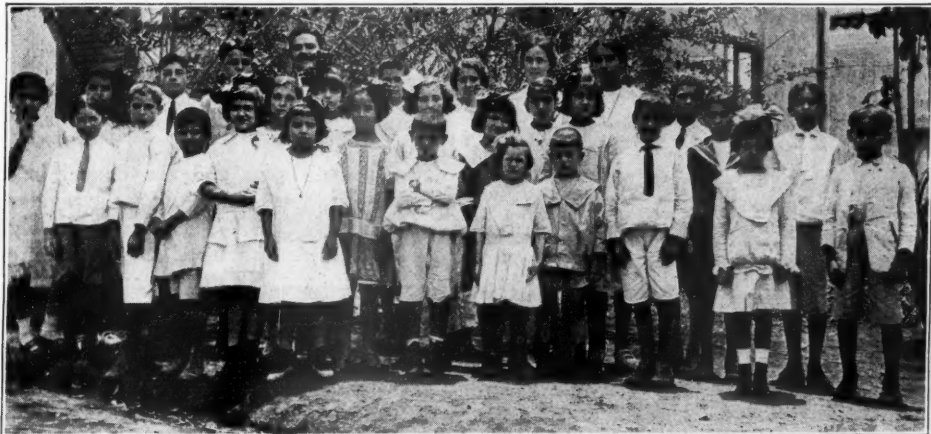
The little fellow stretched one hand out flat and laid the new cent on it carefully. Then he bent down his head, kissed the

penny very lovingly and dropped it into "Dod's box."

When he turned around to get down again he found Auntie Pollie there, holding out her arms.

"Why, Auntie Pollie, your eyes are shinier van my — no, it's Dod's cent now. Will he like ve kiss on it, do you fink?" he asked eagerly, as his arms went around her neck and they sat down together in the big rocker.

Auntie Pollie's eyes *were* shiny, — just like the brightest stars that ever were, — as she held Philip close in her arms and softly kissed the lock of hair that always would tumble over his forehead; and she answered confidently, "I'm very sure He likes His pennies best with kisses on them, Honey-bunch." — *Woman's Miss'y Friend*.



MISS HUMES AND HER SCHOOL AT VICTORIA DE LAS TUNAS



BOYS' CLASS IN HAMMOCK MAKING, AIKEN INSTITUTE, CHICAGO



ON THE CAMPUS AT BENEDICT COLLEGE, COLUMBIA, S. C.

## A Sunday at Benedict College

BY PROF. GILBERT N. BRINK



**A** HOME Mission School where the Christian motives are dominant down among the cotton fields of the South.

The ringing of the campus bells, calling the students to their seven o'clock breakfast, brought me abruptly back from that delightful land where one's spirit often hovers in the hour between dawn and getting-up time when one lies just half asleep and half awake. And soon the merry laughter of the light-hearted boys and girls was ringing out cheerily on the soft balmy air that is characteristic even of the mornings in this Southland.

Then, when breakfast was over, from the distant dormitories came the sound of busy workers as the five hundred students were hastily putting their rooms in order and getting their buildings ready for the day.

This was followed by an hour of quiet when the lazily mounting sun pushed its rays gently in between the leaves, drank up the sparkling dew, and with softened light warmed the grass beneath the trees. It was the hour when the birds sing their Sunday morning hymns to the accompaniment of the gently blowing breezes, as

they swing back and forth in their leafy choir lofts.

Nine-thirty came and the chapel bell called the students together for the regular weekly Bible school. The larger assembly room and the adjoining class rooms were quickly filled with groups of earnest young men and women and consecrated teachers studying God's Word together. The hour passed happily, busily and profitably. Then every one hurried away for hat or sunshade for the seven-block walk to the Second Calvary Baptist Church, colored. With President Valentine at the head they started for the church. The students walked two abreast and their line was nearly two city blocks long. They were dignified in bearing, quiet and perfect in behavior. We were impressed with the worth of these young people, who are here making earnest preparation for lives of leadership and Christian uplift among their people.

After service they returned to their simple midday Sunday meal; then followed an hour of leisure, spent out under the trees of the school campus or in their rooms reading or writing home, and then came the call to the afternoon special service, when again they gathered in the chapel—this time to hear President



Poteat, who spoke to them very helpfully and practically on "Patience" and the part it plays in the strong-lived men and women. His address was a rare treat. But few men have the gift of speaking so directly and helpfully to young people as he.

The afternoon service over, the students flowed out of the building and over the campus and covered it with an ever changing panorama of shifting scenes as they moved to and fro. Then came the call to their six o'clock supper and after that the regular Sunday evening worship—the closing service of the day—when for a little while we talked together of the things that make life worth while.

So the busy happy day drew to a close. The students returned quietly to their rooms, each busy with his own thoughts,

and all with the benediction upon them of a beautiful day spent up among the higher things of life, and with the serenity of those whose hours have been worth while and meaningful.

One by one the lights went out and by half-past nine all was quiet and dark save for the soft moonlight that silvered the house tops and gently touched the sparkling dew.

And upon us all rested the peace of God—the peace that comes to those who wait upon the Lord. And there came to me as I waited by the window in the deepening hours of the night the assurance of God's blessing upon that school and those whose interests are bound up in it, and of His benediction upon the activities of our Home Mission Society in strengthening this greatly needed work.



GRADUATES READY FOR SERVICE

## The Opening of the Home Mission Schools

### SPELMAN SEMINARY, ATLANTA

Spelman opened Oct. 5 with bright prospects. When cotton sells Spelman fills; cotton is selling well. When the bell called to chapel, over 230 boarding students were registered and others waiting. It is expected that every available room will be filled to the limit. A full corps of teachers will carry out a carefully prepared program. A hopeful host takes its forward step—"Onward, Christian Soldiers"—bearing the Spelman banner, "Our Whole School For Christ."

E. O. WERDEN.

### MOREHOUSE COLLEGE, ATLANTA

A charming feature of opening week was the College Y. M. C. A. reception to new

students. More than 200 boys and men assembled at the residence of President Hope, and there was the most delightful fellowship among students and teachers. Besides speeches and singing, there was a stereopticon sketch of Morehouse College; and many students saw pictures of their own fathers as they looked when boys in college. The enrolment was 302 the first week, and the number of students in Academy and College the largest yet recorded. The crowded condition of the dormitory is a convincing argument for a new one. Morehouse College never had a more cheerful and prosperous opening.

JOHN HOPE, President.

### SHAW UNIVERSITY, RALEIGH, N. C.

Enrollment up to Oct. 4th is as large as

last year. The students average younger and are better prepared and present a fine appearance.

CHAS. F. MESERVE, President.

HARTSHORN MEMORIAL COLLEGE,  
RICHMOND

Large enrolment, the new students appearing to be more than usually capable. New members of faculty already giving proof of efficiency. Opening exercises very helpful, among the speakers being President Boatwright of Richmond College, one of Hartshorn's trustees. The College needs a new building and equipment very much. Bedding and clothing it also needs for its work. The best year in its history is anticipated this year.

STORER COLLEGE, HARPER'S FERRY

Storer is beginning the new year auspiciously. Two weeks in July the City Y.M.C.A. Secretaries of the United States and Canada were here and were so well pleased with the school, its scenic and historic location, that they desire to return next year. A new steel tower and 50,000 gallon tank are under construction. The enrollment is considerably in advance of one year ago at this time, and 46% of the student body is new. Hard times make the return of old students slower than usual, but they will soon all be back. We have two new teachers, one for manual training, the other for dressmaking and millinery.

HENRY T. McDONALD, President.

JACKSON COLLEGE, JACKSON, MISS.

Opening gave evidence of widespread educational interest. The chapel was filled with students, new and old, from the city and all sections of the state. This being initial year of Teacher's Professional Course, the state superintendent of Education addressed the faculty and student body. Other inspiring talks from leading professional men of the city were made, all of which called attention to the high standard of excellence attained and held by the college in recent years. Because of the great difficulty in securing funds to pay board many students are registering to work all day for the school this year so as to attend regularly next year. A labor

fund is sorely needed for this purpose. The boys are disappointed in not seeing their blacksmith shop. They need that industry! But it will come, we trust.

ZACHARY T. HUBERT, President.

WESTERN COLLEGE, MACON, MO.

The opening on Sept. 27 marked the 25th milestone. Students new and old gathered in the freshly decorated chapel, where exercises were conducted by the President, Dr. J. H. Garnett. After his address the new teachers were then introduced together with the visitors present. Enrollment larger than last year. Outlook encouraging.

ROGER WILLIAMS UNIVERSITY, NASHVILLE

Forty-ninth annual session began Sept. 29, with largest opening enrollment. The opening address was made by Judge William Harrison, a former student and now an attorney of repute in Oklahoma City. The President announced that the Boys' new dormitory was ready for occupancy, and spoke in high praise of the American Baptist Home Mission Society, by whose assistance this building was made possible. It is a four story structure including basement, modern in equipment and a credit to the efforts put forth by the Negro Baptists of Tennessee and the Home Mission Society. The campus now has six buildings, and in the purchase and erection of these the Home Mission Society has contributed largely, for which the negroes are very grateful. It will be remembered that this institution was burned in 1905, and although it has been in process of reconstruction for only seven years it has now a property valuation of more than \$100,000.

Special attention this year will be given to the domestic art and science departments, new quarters and equipment having been provided for these. Great opportunities are afforded students to do social community work. The faculty has been made stronger and the outlook is flattering for a successful and prosperous year. Gratitude was expressed for the assistance given by the Woman's American Baptist Home Mission Society in providing for the salary of a teacher. The school has no endowment fund and is mostly de-

pendent upon the meagre earnings of the Negro Baptists of Tennessee for means to pay teachers' salaries and current expenses. The greatest need now is money for equipment, teachers' salaries, and endowment; so that facilities may be augmented for greater work for God and humanity.

A. M. TOWNSEND, President.

WATERS NORMAL INSTITUTE, WINTON, N. C.

We began our school term with happy prospects—110 pupils in chapel first morning. Faculty now composed of ten teachers, two new ones—one in normal methods and one in drawing and mechanical arts. We have added during the summer three new recitation rooms, provided a laundry for the girls, and put in additional electric lights. We collected from the colored people here during the past three months over a thousand dollars for improvements. Our needs are many, but our Heavenly Father is rich. *I baptized during the past two Sundays, 114 persons:* many of them our Sunday school children.

C. S. BROWN, Principal.

SELMA UNIVERSITY, SELMA, ALA.

Doors opened with enrollment of exactly 100, an increase of 45 more than last year on opening day. Every train brought more students both old and new. This is the Negro Baptist College for Alabama, and represents largely the negro's effort at self-support. The institution passed through a very trying experience last year for lack of money to meet even its current expenses on account of the general financial depression prevailing over the country and the very low price of cotton. But every indication now promises a good year and unusual attendance. Four of the new teachers are graduates of our Home Mission Society schools: two from Spelman, one from Benedict, and one from Morehouse. They have already favorably impressed both student body and our local citizenship. The needs of Selma are many and urgent, but our foremost and most immediate need is about 300 copies of the Bible for daily use of our students in the devotional exercises and for class room uses.

M. W. GILBERT, President.

HOWE INSTITUTE, MEMPHIS

Opened with most flattering prospects. Enrollment largest for several years. Trustees, patrons and friends present to bid us godspeed. The students looked freshened from their contact with nature during vacation. Seventy-five per cent of them work their way and meet their own obligations. Urgent need for increased facilities to train this mass of possibilities. Who will help? Our beloved Sister Joanna P. Moore made us happy by her presence and the presentation of her picture for the chapel. Fifty-three years of her devoted life have been poured into the lives of my people. God be praised for such friends as these!

T. O. FULLER, Principal.

TIDEWATER INSTITUTE, CHERITON, VA.

The Tidewater Institute opened with an enrollment of 85 students. We had hoped to enter our new dormitory this school year but the trustees were unable to have the building completed on account of scarcity of funds. The farmers in this section failed in marketing their white potato crop upon which they depend in the main for their money and that has greatly embarrassed us in our work. We have expended \$3,500 upon our new dormitory and need at least \$3,700 more to finish it. Of the amount paid upon the property the colored people here gave \$1,250 and the remainder, \$2,250 the trustees borrowed. Room is our imperative need. For lack of boarding facilities we have turned away a number of worthy and promising boys and girls this session. In spite of the financial stringency we are planning to raise by next fall \$1,200 among our people to aid in finishing our new building; and praying that the Lord will open the heart of some one to give us \$2,500 in order that we may accomplish our object.

The colored people here have rallied nobly to the work. There is no part of the South where they stand more greatly in need of a good secondary school. We are improving the condition of our people in general by holding meetings for the enlightenment of the masses. Annual exhibits of the industrial work of children in the public schools of the county and our

students are held and thousands of my race review the work and are addressed by representative educators and citizens of both races. We also hold farmers conferences and Sunday school institutes. The white people of our community are very friendly and helpful to the school.

G. E. READ, Principal.

#### BACONE COLLEGE, OKLAHOMA

Thirty-sixth year began with bright prospects. Most of the old students have returned and new ones take the place of those not returning. Over 200 enrolled, 22 in freshman high school class; 60 children in our Orphans' Home. A large majority are Christians and the year opens with a fine Christian spirit among the students. Our aim is to so live, work and pray that before the year closes every student will have come to know Jesus as a personal Saviour. Two Arapaho and two Comanche boys from the western part of the state have enrolled. We are hoping that this marks the beginning of a closer relation between the eastern and western Indians in their school work, and that Bacone College may come to be the center for our Baptist education work for all the Indians of Oklahoma.

J. HARVEY RANDALL, President.

#### WALKER BAPTIST INSTITUTE, AUGUSTA, GA.

On opening day, among the speakers Prof. Chas. B. Johnson, of Fort Valley High and Industrial School, introduced

our new Principal, Prof. G. W. Hill, an alumnus of Morehouse College, and Dr. King, a graduate of Tufts College and Medical School, Boston. Enrollment on the first day 107, the largest for first day in several years, as most of the students coming from the rural districts do not enter until November. The work of our Institute is seen in our young men and women who after finishing here go to Morehouse, Spelman and other institutions, and later return to the rural districts from which our school draws the greater percentage of its students and there as teachers or preachers put into practice the training they have received.

One teacher, a graduate of this school and president of a Walker Baptist Community Social Extension Club, said the club had canvassed the community for a kindergarten and had a pledge of \$40 from the city Alumni Association. This addition to our school would remove the excuse which mothers give for sending advanced children to other schools. It will be a day of great rejoicing when we have raised the \$200 required to open this kindergarten. The greater number of our students come from the rural districts about Augusta, hence Walker has a splendid opportunity for social extension work in the rural districts, a field for the practice of the spirit of the school — Christian education, a love and respect for every kind of labor, and consecration to service for humanity.

L. D. SHIVERY, Secretary.



WOMAN'S HOME MISSION SCHOOL AT PUEBLA, MEXICO



# OUR MISSIONARY STORY

## Betty's Missionary

BY HELEN J. CURRIER

LETTERS WRITTEN BY

MR. H. P. HUSTON, PRESIDENT OF THE RAILWAY CONSTRUCTION  
COMPANY OF CINCINNATI, OHIO, TO HIS SECRETARY, MR. KENNEDY

MRS. HUSTON TO HER DAUGHTER HARRIET

ELIZABETH HUSTON TO HER FRIEND SARAH MADISON

ROBERT HUSTON TO HIS COLLEGE CHUM THEODORE RICE

DECEMBER—CHINA

*Swatow, China.*



DEAR SARAH: Merry Christmas from across the seas, though I would not be sure it was Christmas, if we had not received a box from sister Harriet yesterday and a package from you this morning. The weather is warm and bright and I have not been able to find any holly or mistletoe, and the bit of holly you put in your package, though somewhat damaged, did me as much good as a whole barrel full would at home. When I get home I am going to pick out a missionary's family and send them a box every Christmas, just of the bright, cheery little semi-useful things so dear to women and children, and which are so hard to get here, especially when the family funds do not include luxuries. Thank you so much for the holly and the beautiful little red tie, which I immediately put on and wore to a Tiffin Party.

A Chinese gentleman whose son is in America studying, and with whom father has had some business dealings, invited us to his home and gave us a simple lunch, as he did not have time to prepare a larger one, for which we were duly thankful, when we found out what he meant by a simple lunch.

Sally, I am still alive and able to tell the tale, but I lay it to the strong constitution inherited from my ancestors, for here is the

bill of fare as nearly as the united efforts of the family can remember it:

- 1st. Boiled prawns in oil.
- 2nd. Bits of pork chops.
- 3rd. Preserved eggs, with ducks' gizzards.
- 4th. Ducks' livers. Boiled ham in wee bits.
- 5th. Boiled pork, kidneyed.
- 6th. Roast pork, tongues and roast cuttle fish.
- 7th. Boiled pigeon eggs and bird nest soup.
- 8th. Boiled crabs and shell fish.
- 9th. Boiled fish fins and rice cakes.
- 10th. Fried mushrooms and duck tongues.
- 11th. Fried roofs of the mouths of pigs.
- 12th. Boiled fairy rice.
- 13th. Cooked webbed feet of ducks.
- 14th. Fried wings of fowl.
- 15th. Lily seed soup.
- 16th. Almond tea and sweet cakes.
- 17th. Chicken soup and salted cake.
- 18th. Sweetmeats and jellies.
- 19th. Mincemeat cakes.
- 20th. Fruit, etc., with tea and watermelon and almond seeds, served in several more courses.

I tasted it all, not because I wanted to but because Mr. Mattox had dared me to before we went, and I was not going to allow him to get the best of me that way, although I would have balked at the fried roofs of the mouths of pigs, if he hadn't looked at me and grinned. They were arranged to represent a centipede, and I ate it with such haste that our host was delighted and wanted to get me some more.

To make up for his cruelty, Mr. Mattox, who by the way, is spending the holidays with us, brought me a huge box of candy and asked me to go with him this evening

to the mission compound to see the Christmas exercises, and I must go now and get ready.

*Midnight.*

I must add a little just to tell you what a jolly time we had this evening. First we went to the home of Mr. and Mrs. Brown, the missionaries, to see their Christmas tree. It was not a cedar but was gayly decorated and had been hung with toys and candies and all the things children love. Mr. Mattox had heard the children wishing for a tree, and he had played Santa Claus and a very generous one too; but if you could have seen the blissful expression on three year old Margory's face, as she turned up her sticky little mouth for a good night kiss, and trudged away with a big doll hugged close in her arms, you would think the money well spent, for the lessons of doing without come early in a missionary's family.

We went then to the chapel, where a hundred children and their parents and friends were gathered for their exercises. It did me good to find the mission children so clean, for it seems to me I have seen nothing but dirt since we arrived in China. Christianity has more than one lesson to teach and one of the first is cleanliness.

We watched the people and tried to imagine what was being said. At the close each child received some little gift, which Mrs. Brown and her children had made. What a task it must have been, but oh how happy it made the funny little tots. As the gifts were being distributed my name was called, and a tiny box was passed over to me. I opened it and what do you think I found. The darlinest little necklace. One that I had seen a day or two ago and wanted, but it was too much for my allowance. Mr. Mattox had been with us at the time and of course went back and got it. He is the most thoughtful person I have met for a long time. I almost embraced him on the spot, but refrained for the sake of my family pride, and now I must go to bed for it is dreadfully late. Your happy, grateful

BETTY.

*Swatow, China.*

DEAR HARRIET: We arrived in Swatow yesterday and expect to spend a week or

so here. We are comfortably situated in the hotel and will take small trips around, coming back at night, as it is hard to find fit places to stay outside of the large cities. The Chinese are supposed to do laundry work at home but here they seem to have lost the art, for such dirt and filth you can not imagine unless you see it.

They are not only dirty but have a reputation for being so untruthful that they cannot even trust each other. The milkman for instance drives his cow from door to door and the purchaser sees the milking done, to be sure to get unadulterated milk. That might not be a bad idea at home. I am told that the Chinese Christians when really converted are strictly honest, and this makes them the more conspicuous.

The celebration for the Chinese New Year is beginning and we happened to be on the street today when the housewives began the ceremony of sending up the household gods to heaven.

It seems that each household has a paper god fastened up by the fireplace, who is supposed to keep account of the actions of the family during the year. One week before the New Year comes in, these gods are taken down and placed on little chairs on a pile of straw in front of the house with some spirit money and sugar as bribes to make them report favorably for the family. Then when all are ready the straw piles are lit, and amid a great firing of cannon crackers the gods are supposed to ascend. For the rest of the week the people may do as they please, until the new year, when a fresh god is hung up to watch over them.

I must close this now as we are getting ready to start for Kit Yang this afternoon. With love to all,

MOTHER.

*Kit Yang, China.*

DEAR KENNEDY: The package of papers and letters you sent reached me in due season and I found everything satisfactory. I am glad the business seems to be progressing so well and appreciate your good work.

You no doubt remember Mr. Speicher, who visited us some years ago, with his wife and family. We are spending a few

days on the field where they labored so long and I have been exceedingly interested in the work here. Perhaps you have heard it said as I have, "They spoiled a good business man and made a poor preacher," but in the case of Mr. Speicher the business world has certainly lost, while the mission field has gained not only a good preacher but an excellent business man as well and one who can do big things and look after details, a rare combination; and his tiny wife has capabilities and endurance no less wonderful. They have accomplished much in establishing, directing and guiding the new churches in this wide field. Mr. Speicher is now located at Canton, at the head of the Publishing Society for that district.

The hospital work being done here is splendid in itself and gives untold opportunities for Christian work.

The Bixby Memorial Hospital, built several years ago, is crowded with patients, and a long procession comes each day for treatment and medicine. The heathen as well as the Christians come and this gives the missionaries and doctors opportunities to reach people whom they could not otherwise.

There is great need of more work of this kind. The only drawback is that there are not enough workers and funds to carry it on as well and speedily as could be wished.

We are all keeping well and have been very fortunate in making good connections and finding comfortable places to stay, and have in almost every city met someone whom we knew.

I hope you will have those plans and specifications sent off in time to reach me at Manila, as I am hoping that they will meet the requirements and that we may be able to get the business.

Yours sincerely,

H. P. HUSTON.

*Canton, China.*

HELLO TED: Did you ever hear the saying, "Two is company and three is a crowd." Well I have learned a new version. Four is company and a fifth is superfluous. Father and mother have renewed their youth and go about together visiting points of interest like young lovers, and while

Mattox was with us he and Betty had a steady engagement to see things which always lay in an opposite direction to the way father and mother were going, and I was left behind like a bad boy to meditate on my sins, but you needn't think I stayed behind. I went sightseeing on my own hook and have seen some things not found in Baedeker.

I went to a new restaurant the other day. I have been looking for the rat-eating Chinese and only found them for the first time there. Among other more appetizing dishes, you could order stewed dog or cat or fried rat, and to assure his customers that they are not being deceived in the matter, the cook leaves a portion of the tail with the hair on it for evidence. He strongly recommended rat meat to make the hair grow, so now you can have that long coveted moustache if you wish it. I prefer to go clean shaven.

Did you ever ride in a "togeow"? Well, my boy, you have something to look forward to. We took a trip last week on one or rather four of them and I am full of misery yet. But you say, what is a togeow? It is a long narrow board box with canvas sides. Makes you feel like a funeral to look at it and wish for a funeral to ride in it. There are two openings in the sides, which I suppose you are to look through, but you are so busy trying to keep level that you have no time to enjoy the scenery.

This box is fastened to the backs of two mules—one between the poles in front and the other in the rear. These mules were evidently not trained in a military school, for they seem to have no idea of keeping step, but each takes a path to suit himself and the jouncing is worse than a freshman hazing. The man who walks alongside to guide the mules only seems to add to the confusion.

Father has been spending several evenings since our trip trying to figure out the cost of a railroad over the route we took. It won't be long until travel in China will be greatly improved, for the Chinese are waking up and will not be slow to make use of western inventions, now that they have come to realize their importance to the country.

Yours,

BOB.



### Christmas and the Children



HO can estimate the significance of Christmas to childhood? How the sweetest memories of many of our lives cluster around the Christmas festivities.


How we anticipated the day for weeks. With what eagerness we kept up our watch, in those childish but happy years, to see if by any chance Santa Claus would allow himself to be caught in his chimney-trips. Then Christmas morning! How we tried to keep awake, so as to be the first to shout "Merry Christmas!" regardless of sleepers in the house. That was a childhood right, to awaken any time after the new day had struck and announce it. How difficult it was, what a trial of patience, to wait till breakfast time for the investigation of the stockings, bulging with treasures. Those of us who belonged to sizable families of brothers and sisters, and who were reared in homes where Christ was worshiped and loved, what a debt we owe to the Christmas time and traditions. Alas for those who have no such homes and times to recall. And the Christmas tree! The home tree was always a marvel; and added to that was the joy of the Sunday school festival, with its still larger tree, and always a present there too, so that we were fairly surfeited with gifts. How glad it made us, and how it opened our hearts to the deeper messages which Christmas brought from the pulpit and the Scripture story read at the family prayers—for they formed one of the

most lasting influences in those homes which we remember.

We must see to it that Christmas does not lose any of this significance to childhood. That means that we must do our part to preserve the home life of the nation, which has been seriously broken in upon by the development of social forces. It will be irreparable loss if the children of today do not have like experiences of Christmas joy, to form for them a background of memory and hope and happiness such as the children of yesterday rest upon.

It is fitting, therefore, that this number of Missions should be not only a Christmas number, but a Children's Christmas number. Surely it will make the day still more meaningful to our children in this Christian land if they know how Christmas joy has been transported into the lives of multitudes of children in foreign and pagan lands by the Christian missionaries. What a beautiful thought it is that in every land under the sun there are children who will celebrate Christmas this year, and be made happy by its gifts and ideals. And what could make our children in America happier than to have some share in making Christmas celebrations, Christmas trees, Christmas gifts, possible for children in far off African Congoland, in India and Burma, in China and Japan, the Philippines, Porto Rico, Cuba, distressed Mexico; or for Indian and Negro children in our own land. How fine it was that last Christmas thousands of children in the countries rent by war were gladdened by the Christmas gifts that went from our land to them.





For this is the great truth underlying it all—that Christmas means giving, and giving of self unselfishly for others. Christ was God's love gift to the world, and then He gave Himself for the world, with the command, "If any man will be my disciple, let him deny himself, take up his cross, and follow me." Christmas is joy because such self-giving is joy. Christmas should be the highest expression of Christianity, for the Christmas spirit is love, peace, good will, joy to the world.

"Merry Christmas" to every reader, and to every child in all the world!



### The Five Year Program

HAVING a deep and righteous prejudice against everything hyphenated in America just now, we have taken the hyphen out of the name, and it will appear hereafter as The Five Year Program. That Program is now under way, indeed was gotten under way some time since, but much preliminary work has to be done in launching so large a movement, fraught with so great importance not only to Baptists but to the world. The very vastness of the goals attracts. Here is something worth striving for, large enough to lift us out of everyday pettiness and the domain of small aims and impel us to service worthy of us as disciples of Him who came not to be ministered unto but to minister.

The Committee on the Five Year Program had a most important meeting in New York recently, and formulated plans for the forward work. It was decided, for one thing, that while the campaign was already on, it was manifestly unfair to attempt to do a year's work in five months or less of working time, and that therefore the five years will run to May, 1921. The State Conventions, for example, which are deeply interested and which must be relied

upon for much of the necessary service, close their fiscal year in the autumn, so that they could not get their machinery at work in this campaign until half the first twelve months was gone. All that it is possible to accomplish before the Convention at Minneapolis in May next will be done, but it will be recognized as the accomplishment of but half a year or less, and rightly estimated on that basis.

The working organization is as follows: An Administrative Committee, composed of the chairman, vice chairman, executive secretary, and special field representative, will have general charge and oversight of the work, under the direction of the general committee, which will meet as often as may be necessary. Dean Shailer Mathews is chairman, Mr. Arthur J. Bestor is vice chairman, Dr. John M. Moore is executive secretary, and Dr. Herbert S. Johnson is special field representative, having been released from his engagement by the Foreign Mission Board in order to take up this larger work. While he represents broadly the whole movement, he will be at the same time free to emphasize between now and March 31 the extra financial burdens laid upon the Foreign Mission Society by the Convention action at Los Angeles which instructed the Society to increase its budget. How to get the hundred thousand dollars needed to meet this extra expenditure is a problem which was recognized by the Five Year Program Committee but not solved. That remains for the faithful givers of the denomination. Meanwhile, the progress of the Five Year Program campaign cannot fail to help all along the line, and should result in a large increase in giving.

Hope for this does not rest so much upon any new appeal for money, as upon the entire program, and especially upon the realization of the first goal—the evangelistic. If the pastors and churches respond to "Goal One: A million additions to our

churches by baptism"; which means for this year an increase of fifteen per cent to our membership, or put in another way, one convert to every group of eight members in our churches — then there will be very little question about the increase of fifteen per cent called for by "Goal Five: An annual income of six million dollars for missions and benevolence." And that increase would take care of the extra expenditures of the Foreign Society and all the others. It is because the campaign begins and centers in evangelism — a real revival of spiritual power in the churches — that a new note of hopefulness is heard. In this spirit and aim lie success, and we are assured that as the plans of the Five Year Program are laid before the pastors and churches, and their comprehensiveness and significance to every part of the church life become clear, there will be a strong rallying for their carrying out.



### A Baptist Week of Prayer

One of the proposals made by the Five Year Program Committee is that the coming Week of Prayer, the first week in January, 1916, shall be made specifically a Baptist Week of Prayer, and devoted to the Five Goals of the Program. The regular night of the midweek meeting should preferably be given to evangelism, and the Sunday morning sermons might well take up the cause of missions on the opening Sunday, and close the week with a survey of our whole field of effort and the center of it all in Jesus Christ our Lord. These suggestions as to topics, by the way, are not authorized by the Committee, which may have other ideas. We wish merely to get the proposal for this Baptist Week of Prayer before the pastors and churches as soon as possible, and to commend the idea as one that has in it the germs of a great and gracious revival of religion.

If there ever was a time when the churches of Christ needed to pray for the outpouring of the Holy Spirit, and for such enduement of divine power as may qualify them to meet the present world conditions and bring to men the strength of hope, faith and love, it is now.



### Enlisting the Local Forces

The Five Year Program Committee has a series of simultaneous conferences in view, with aim to reach more of the local churches. The plan involves the employment of a score or more of teams, so that each conference shall have able and attractive speakers to present the features of the program and lead in the discussions. Leading pastors of the denomination will doubtless find themselves drafted for this service, and their churches be asked to surrender them for perhaps a month. By this method it is believed that a very large number of churches can be interested, and an enthusiasm be engendered that will be felt in thousands of our churches. Dr. Johnson will engage in this field work, and with him will be associated available officers of the societies, missionaries on furlough, pastors, and laymen who are willing to use their talents in this practical service. With all these projects of information, enlightenment and arousement, our people will not be likely to find this a dull or sleepy year. Let us give every project not only hearty approval but zealous and active support.



## NOTE AND COMMENT

¶ Mrs. MacLeish, or her husband, is an unquestioned authority on Scottish proverbs, and when she takes our proofreader to task for making "Mony littles mak' a mucke" into "Mony mickles mak' a muckle," we confess to being *particeps criminis*. This is the first time we have ever heard the true version, and we bow to our good friends of Glencoe. The proverb is just as true, and we are glad to have reason to repeat it.

¶ Read that resolution and the accompanying suggestions which Dr. Villers, who is chairman of the Northern Baptist Convention Commission on Evangelism, introduced into the Michigan State Convention, and then resolve as pastor or layman that you will place those admirable suggestions before your church. The local church is the key in the door of our Five Year Program, and the local pastor must help turn it if the door is to be opened for the incoming of the King.

¶ A report of the Italian Baptist Convention must go over to the next issue, together with much other good matter which it is a pity to delay. But there are only so many pages, and Christmas must have right of way this time. A good friend suggests that it would be well to give a page or two each month to news of what other denominations are doing. We have been trying to do this for a long time past, but each month the items get crowded out by what seems more imperative. The missionaries are stating their needs constantly. The Editor has one and it is constant—more space!

¶ Parents who wish to be especially thankful at this holiday time that they live in a Christian land should read Dr. Zwemer's new book on "Childhood in the Moslem World." It is at once a revelation, a plea for Mohammedan childhood, and a vivid contrast between the fruits of Mohammedanism and of Christianity in all that relates to childhood and righteousness.

¶ Pastors who wish their people to know about the Five Year Program and the National Missionary Campaign which is accompanied by Baptist rallies, should secure copies of the leaflet issued by the Committee on the Five Year Program entitled "The Facts Are—," to be had by applying to 23 E. 26th Street, New York, or to the Home or Foreign Societies. This contains the desired information in the most succinct form, and should be widely distributed.

¶ You are invited to exercise your originality in the matter of slogans for the Five Year Program. For the most approved slogan MISSIONS will give a book worth reading, and for the second best another book, also worth reading but not quite so costly. That is a distinction but not necessarily a derogation. Send in the "Slogans."

¶ Dr. Morehouse welcomed the delegates to the New York State Baptist Convention, which met in his home church, the Baptist Temple of Brooklyn, with which he has been connected during his thirty-six years of service with the Home Mission Society. He was received with applause, revealing, as the *Watchman-Examiner* says, "the deep affection and admiration that all Baptists have for him as one of their outstanding characters." He pleaded for the small rural churches, tracing his own spiritual ancestry to three such churches. Our veteran secretary cannot receive too much honor from his brethren.

¶ The Foreign Mission Society has just put out in attractive style in a leaflet that capital sketch in November MISSIONS by Missionary Mather entitled "The Song of the Monkeys." Send to the literature department for it, and also for the leaflets "The Church and the Nations," "Orient Lectures," and "Through the Lens of the Stereopticon." There is no excuse for poor missionary programs, if MISSIONS and the literature of the Societies are used.



## Is It Worth While?

BY JOHN A. McALLISTER, COLPORTER FOR UTAH

"HELLO, Dave, come on in and have a drink? Come on with the bunch. Aw, come on, be a good fellow."

Not very long before he was perfectly willing to partake of the burning liquor that makes a beast or a maniac of an otherwise good and kind-hearted man. His family, his health, his finances, all had suffered. He was no longer a desirable workman. He had gone down under the power of liquor and had come to realize his own helplessness when one afternoon the Colporter rapped at his door.

After some conversation Dave was invited to preaching services and promised to attend. The first night the question that confronted him in the sermon was, "Where art thou?" When he tried to answer the question for himself, he found the results very unsatisfactory but could not put it aside. He went back the second night and was made uncomfortable by the thought of where he should go should he die that night. The two thoughts, "Where art thou?" and "Where are you going?" were continually before him. The third night he came back to the services and was reminded of home, mother and early influences, and he surrendered his will to God and accepted the Saviour.

And such a change as it made! Those who knew nothing of God's power to save

from sin said, "Well, just wait, Dave will have to have a drink, then his religion will all be gone. He can't get along without his beer." But thus far, by the grace of God, he has stood fast. His home is happy, he is a better workman, a better neighbor, a Christian example. He is building himself a house and he says, "If the Colporter had come out here three or four years ago I might have had three or four houses by this time."

Previous to our coming the Mormons held full sway in Pleasant Green. No evangelical services were held, though many people were hungering for the true Gospel and were ready to receive it. In addition to our house-to-house work we started meetings and on the third night nine persons accepted Christ. At the close of the first week's meetings a Sunday school was started and later a church of 23 members was organized. About the first of July, 1915, two lots were purchased and the building of a chapel will soon begin. There were many remarkable conversions.

Isn't it worth while? We have worked hard. The Publication Society has been putting money into the work of Wagon 46 and very little has come back. How many such converts as Dave does it take to make this work worth while?





## A "Fisher of Men" Lands a Fisherman

BY REV. G. LEROY HALL, COLPORTAGE CRUISER "LIFE-LINE"

**T**HIS bright young German became a Christian through reading one of the gift Bibles of the American Baptist Publication Society. He is strong and brave and an expert swimmer. He once saved the life of a friend in a lake in Tacoma, Washington, diving some fifteen feet after him when he had sunk for the last time. But he himself was without eternal salvation.

For a period of his life he was a fisherman on Coos Bay, Oregon. One day the Life-Line came along and the Cruiser Missionary in charge found his shack empty. The neatness of the fisherman's temporary quarters impressed him, and thinking that the outfit lacked only a Bible to complete it, he softly stepped through the open door and laid one on the table.

Some distance away he met the young German and his companion, who invited him to accompany them in their power boat while they made a cast of their net. As it is both pleasurable and exciting to see the large chinook salmon landed, he consented. Nothing especially "religious" entered into their conversation; but it can

be truthfully said that the Colporter captain was as much after big "fish" as were they; for while they were casting their nets he had his net already set (the Bible in their cabin). Later, the three returned, and after a few pleasant words exchanged, the Life-Line "chugged" on again; but not without a prayer lifted by the man at the wheel that that Bible might bring a blessing.

Needless to say, they were surprised at finding the Bible. The young German knew at once who had left it. The act touched his heart so that when his companion suggested: "Oh, pitch it overboard, maybe we'll get better fishing if you do." He replied, "Nothing doing," and kept it.

During the long days and nights of fishing, this Bible was the only reading matter in camp. And although then not a believer, he said he began first to believe that there was a God. Through the reading of God's Word he became more and more interested in the person of Jesus Christ. Later on, in a German Baptist church in the city of Portland, Oregon, he surrendered himself to Jesus Christ as his personal Saviour. "And do you know,

he said to the Life-Line man afterwards, "when you came along that day to our camp and just left that Bible on our table without saying anything, that just started me off, and I am so glad you did it. I am



THE GERMAN CONVERT

going to keep it always. And the pastor where I was baptized told the people how their gifts had helped to build the Life-Line, and they were glad too."

Thus is the promise fulfilled: "Cast thy bread upon the waters, for thou shalt find it after many days." This is but one of the many experiences coming to the Society's workers. Remember,

SOMEONE, SOMEWHERE, GAVE THE TWENTY-FIVE CENTS WHICH PAID FOR THE BIBLE THAT BROUGHT ABOUT THE CONVERSION OF THIS YOUNG MAN.

*What you give keeps on going.* Who can say where the end will be of a gift for God's work?

You can trust the American Baptist Publication Society to get the Word of God to needy souls. Make therefore your gifts direct through the Society for this purpose.

### An Interesting Incident

Rev. J. L. Whirry, Colporter for Oregon, writes this interesting incident: "I must tell you of one incident at least. The city is putting in a sewer system in my part of McMinnville and the work is being done by Greeks and Italians, so when they got up to my place, I told them to help themselves to the apples and I took them out some melons from my garden for their lunch and gave them each a Gospel of John. The next morning the foreman brought all the copies of the Gospel back to me, thanking me and saying that they had read them through and they were good. He also said, "You must be Christian, my mother was Christian too." I told him that the books were for them to keep, and he took them back to the men and they all came out of the ditch (which was 13 feet deep) and took off their hats and thanked me for them, and from that time on they did not work on Sunday while along by my place, but yesterday they worked on the street west of me. This morning the foreman came and apologized saying that the rain had scared them any they were told by the contractor that they had to work, but he said we did not want to work on Sunday by a Christian home."



### A Wonderful Record

Among the Russian Baptists recently sentenced to prison is Vasily Ivanoff of Baku, an aged and infirm evangelical with an amazing record. Ivanoff was converted in his youth and has spent much of his life in prison and exile for Christ's sake. He told at the Baptist World Alliance meeting in Philadelphia that he had lost count of the number of sentences, but he had seen the inside of at least thirty-one prisons. He has baptized upward of 1,500 men and women, most of them at night and in lonely and out-of-the-way places. — *Baptist World*.



## Christmas in the Jungles of Burma



Soon after the Centennial meetings as preparations could be completed we went by rail to Bassein where I had the privilege of preaching to the Burman Church a "post centennial" sermon on the text, "Other men have labored, and ye have entered into their labors." In the evening was a mass meeting at 'Ko Tha Payn Hall with inspiring addresses by Ashmore of China, Murphy of Bengal, and Downie of South India in English translated into Burmese by myself.

The next morning, Dec. 22, Mrs. Hascall, two preachers and myself started down the river and into the creeks to visit out-of-the-way villages. We were away from Bassein until the afternoon of the 30th having reached twenty-four villages, and met several who professed to accept the truth. On Christmas eve we rejoiced over one young man, a Karen, very ill, who had listened most attentively as the way of eternal life was explained to him, and who when he was asked "Will you trust Jesus Christ as your Saviour?" had answered earnestly "I will," and then had placed his emaciated hand in ours as a token that he truly accepted Christ. We rejoiced for the privilege of talking a long time with a Pwo Karen who had become a Buddhist priest. When we went into his monastery we found him suffering from fever, and too ill to rise. We sat down near him, and he told us his story: As a boy he was for a short time in a jungle Christian school, but married early and settled down with his family as a rice cultivator. Some years passed and then one after another his wife and children all died and he was left alone and discouraged. Life seemed valueless. He fell in with some Buddhist priests and they persuaded him to enter the monastery, put on the yellow robe of the recluse and seek by meditation to overcome desire of all kinds that at last he might overcome existence and pass into the non-existence of Nirvana. For years now he had been the resident monk of his little village, teaching the children, living on the alms of the people, and seeking a

peace which would not be found. We told him of Him who said "My peace I give unto you." He listened attentively, but would not at once leave his old faith and accept the new. We trust the truth will yet make him free. We rejoiced, too, for the many who had that day heard for the first time of Jesus Christ, and as we went to sleep on our boat it was with the prayer that Christ might come to them as he came to Bethlehem so many years ago, and as He had been coming to His own in all the ages since.

Christmas morning we made our little gifts to each other, to the preachers and to the steersman, then opening our little organ, in the front of the boat we sang Christmas hymns where they had never before been sung, and when the people came to the shore to listen, we told them of the gift of God, and gave them picture cards with Scripture lessons to carry with them to their homes to remind them of all they had heard.

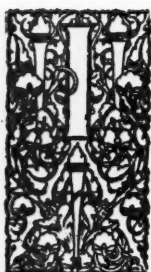
After breakfast the preachers go off in the small boat, but we have to send for our engine driver, who has been away to spend Christmas among his friends. In the afternoon we all go further up the creek, and before sunset reach a large village. The bank is so muddy we cannot go on shore, but this is not necessary, for the people come down to the bank and sit and stand about listening as we preach from the boat and as we sing our glad songs of salvation in Christ. Then we sent our Scripture picture cards to all who had remained to the end, thus trying to impress upon them that as freely and without price as the cards were given, so freely and without their payment might they receive the gift of Life in Jesus Christ. Thus closed our Christmas—far from friends, with remembrances of joyous gatherings and the bright faces we had so often seen at the Christmas season: and yet the closing Christmas Day was a red-letter day in our experience, for even in these jungle villages on that day had shone again the star which if followed would lead to the "Light of the World."

—Rev. W. H. S. HASCALL.

## In Memoriam—Dr. Thomas S. Barbour

BY JAMES H. FRANKLIN, D.D.

From an Address delivered at a Memorial Service in Boston



SAW Dr. Barbour for the first time at the May meetings of 1904, in Cleveland. He probably spoke on other themes during the meetings, but I remembered him afterwards for the special earnestness with which he pictured the atrocities then being perpetrated in Belgian Congo.

Sailing to Africa in 1910, as a member of a special commission, I read for the first time Dr. Barbour's balanced, comprehensive and judicial Memorial to our State Department at Washington, in which he made a noteworthy appeal for the protection of the Congo natives. That document gave me my first deep impression of the strength and masterful diplomacy of its author. Several years later, when the work of the Congo Reform Association had been finished and the organization discontinued, there came to our offices a letter addressed to Dr. Barbour by one of the Presbyterian missionaries living in the far interior of Africa, thanking him for his efforts in behalf of the natives and saying: "Thousands in Congo who will never hear your name have been blessed through your efforts."

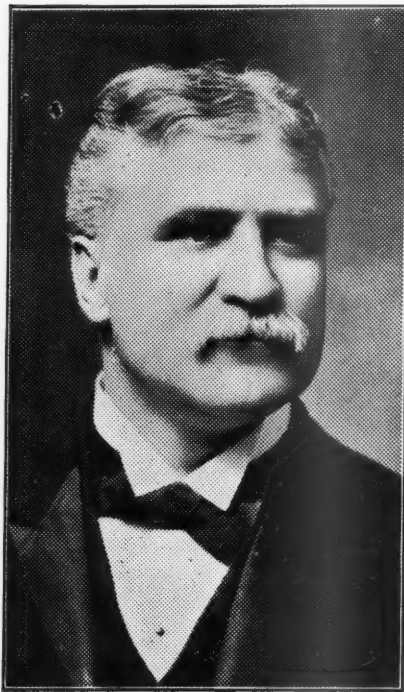
Since becoming Foreign Secretary I have had frequent occasion both in America and on several mission fields to know something of Dr. Barbour's work and the characteristics of the man.

He was a marvel of constant application of all his powers to his work. He labored unceasingly. His zeal consumed him. At his own home, after a hard day at the office, he frequently worked into the late hours of the night. He was discovered once when he could not sleep, sitting in bed at two o'clock in the morning, with letters and records spread about him. Missionaries tell us that after exhausting conferences on the field, he would sit up late at night to conduct his correspondence

or to prepare for later meetings. On ship-board, sailing from one field to another, he worked almost constantly.

He was painstaking. Every record, every statement, every letter must be as perfect as possible. His correspondence gave evidence of precision.

He was sympathetic. He suffered with the missionaries when they were separated from their children. He sorrowed with those whose health was broken. He was



THOMAS S. BARBOUR, D.D.

first, last and always the friend of the missionary as well as Secretary. In his relations to the Board of Managers and to the denomination he was scrupulously careful of his obligation to the missionaries as individuals and as a body. Yet Dr. Barbour was unflinching in the defense



of his convictions. When he was sure that a certain course should be followed he did not waver. At times he stood for certain principles at great personal cost.

He was broad in his fellowship and service, and genuinely catholic in spirit. In the interdenominational movements his service was highly appreciated. When I attended the last meeting of the Continuation Committee of the Edinburgh Conference held at The Hague two years ago, the Chairman, Dr. John R. Mott, made special mention of the valuable work of Dr. Barbour, whose resignation had just been accepted. Equal regard for him was discovered in the Committee of Reference and Counsel representing the Foreign Missions Conference of North America and in the Board of Governors of the West China Union University.

He was modern in the best sense in his view of foreign mission questions. There is scarcely anything recognized today as both progressive and safe in foreign mission administration which he did not advocate several years ago.

He was optimistic. In talking one day with his immediate successor regarding conditions in the Far East, he said, with superb confidence: "There can be no doubt as to the final outcome."

Perhaps Dr. Barbour's chief contribution to the work of the American Baptist Foreign Mission Society was in effecting field organization. When he began his work he found unorganized groups of missionaries. He left organized missions. To him more than to any one else is due the credit for our present field organization. He also saw the need for other steps for which the time was not ripe.

During his administration as Foreign

Secretary foundations were laid for institutions which give us today a greatly improved outlook. For more than a year I have earnestly desired an opportunity to say publicly some of the things I am now saying, but no appropriate occasion offered. Upon my return from the Far East a few weeks ago a cordial note of welcome home from Dr. Barbour closed with these words:

"I have been having some trying days — and nights — recently, but hope for better times, and have all things to be grateful for. I find that my physical trouble is inclined to run through zones of unrest and relative rest; it is good to know that the final zone is best of all — and will come in the wisely chosen time, and only then."

A part of the letter I wrote him in reply was as follows:

"I am especially glad to write you of the favorable developments in our work in China, since you were so largely responsible for the inauguration of plans which are now beginning to produce trained men. Yesterday Dr. MacArthur was at lunch with me, and as we were discussing the improved outlook for securing well-trained leaders in China, it gave me pleasure to say that while we are just beginning to secure the results, the foundations were laid during your administration. I also took pleasure in saying to him that it was really your work which brought about the present measure of field administration. I hope you will pardon me for having spoken in such a personal way, but I do want you to know that more and more I appreciate what you did as Foreign Secretary, and more and more do I see that we who are laboring today are building upon the foundations that were laid by our predecessors."

"WELL DONE, GOOD AND FAITHFUL  
SERVANT, ENTER THOU INTO THE  
JOY OF THY LORD."

## Ambassadors in Bonds

BY DOCTOR ANNA K. SCOTT

For Twenty-five Years a Medical Missionary in China

**F**EW of the missionaries sent to Swatow during the past thirty years can realize the limitations and hardships experienced by the pioneer workers in South China.

Could Ashmore and Partridge of our own Mission, and Burns and Hudson Taylor of the English Presbyterian Mission, rehearse their experiences before an audience in our homeland, I am sure every listener would exclaim, "these men were indeed Ambassadors in bonds." Our noble pioneer workers were often without a home and obliged to live in the dark, unventilated houses of the Chinese. They were exposed to contagious diseases, and cases of smallpox often crowded against them as they preached the Gospel to the teeming masses who gathered out of curiosity to see the "foreign devil." Our pioneer workers were often obliged to work under a tropical sun at the gathering of material for housebuilding. Our lamented and self-sacrificing Dr. Ashmore suffered long and seriously from this kind of labor. He had fever which reduced his weight to ninety-five pounds and he was obliged to take a furlough to the homeland before he could resume his mission work. In the early days of foreign mission work in South China the voyage out was a most tedious and trying one in sailing vessels demanding six months' time.

The Chinese officials were bitterly opposed to the Christian missionary and his message, and the village people would follow these noble men throwing clods of dirt after them and calling out, "Here is a foreign devil, come, let us cut off his head." The deep-seated prejudice held against the Christian religion was intensely bitter and all manner of vile epithets were hurled at the brave worker who dared to

preach the Gospel of Christ to the masses. As a result of this hatred but few of the people were brave enough to make a profession of faith, and those who did join the church were called "rice Christians." It was thought quite impossible for any man to become a Christian unless he was paid for it and it was a current report that the missionary received twenty-five silver dollars for every convert he made.

The European shipping merchants were not at all in sympathy with the missionary's work, and told him he had better stay in his own country and not try to disturb the Chinese whose religion was quite good enough for them. Dr. Ashmore was put to great stress to find land in Swatow for a Mission Compound, and when finally he bought a desolate and barren hill top across the Bay at Stony Corner, the shipping merchants asked sarcastically, "What can that crazy Yankee make of desolation and barrenness?"

Dr. Ashmore showed by his wise effort what a crazy Yankee could do, and behold today our beautiful compound, the finest in China!

The growth of that pioneer work among the people of the Swatow district has been truly wonderful, and we have our Ashmore Theological Seminary, our Woman's Bible Training School, our South China Baptist Academy, our large and prosperous schools for boys and girls, our kindergarten schools, our Girls' Boarding School, our numerous village schools, our hospitals and our many noble Chinese Christian men and women. Have not the "ambassadors in bonds" made a noble record, and having endured the cross and despised the shame are they not worthy of all honor?

*Chicago, Illinois.*

### THE WORD OF A COG

"I'm just a cog—that's all! Only a cog in the pretty wheel of Home Life that grinds over and over in the same tiresome rounds of trivial undertakings. Maybe you are a cog—but what of it? Isn't it a big thing,—oh, isn't it a blessed thing?—To know that if you were not the very best cog you know how to be, the wheel might stop?"

## Eight Russian Pilgrims

BY CHARLES L. WHITE, D.D.



ONE day the following night letter came from Rev. C. W. Brinstad, Secretary of the North California Convention: "Alexev Kastriken, a Russian Baptist and his family, destination San Francisco, are detained on the steamer *President Lincoln* at Ellis Island without sufficient funds. If you can release them the Russian Baptist Church of San Francisco will send money for transportation. Wire answer to me stating amount needed."

On receiving this information, a representative of the Home Mission Society immediately visited Ellis Island, ascertained the necessary facts concerning the family, learned the steps which must be taken in order to send them on their journey, and made inquiries concerning expenses and routes. The following day Dr. L. C. Barnes, Mr. J. R. Reich, a representative of the Lehigh Valley Railroad, and the writer went to Ellis Island, located the family in the detention ward, and at four o'clock saw our Russian friends free to step on American soil and facing toward the West. In spite of our preliminary investigation, a long and circuitous path had to be followed, before the desired end was reached.

Along this we were assisted by Miss Martha M. Troeck, the representative of the Woman's American Baptist Home Mission Society, and by another Baptist, Rev. M. I. Lodsins, an agent of the Bible Society. This brother was once banished to Siberia for preaching the gospel, escaped from Russia and has long been of service at Ellis Island. Both of these Christian workers had already located the Russian family, and had taken a personal interest in their comfort. Miss Troeck remarked that something quite indefinable in this group of Russians at once assured her that they had enjoyed an experience unknown to the majority of those who were detained under similar conditions. Indeed she was so strongly impressed that they had seen

the light of Christ in their family life that it seemed unnecessary to ask them if this was true.

The ten days of waiting had been to them all a painful period in which fear almost overcame their joy. They had less than eighty dollars when they reached our shores. Had not the Russian Baptists of San Francisco or other friends assisted this family, they would have been sent back to begin life once more under conditions most distressing. The hardness of their lot in their native land had at length become so severe, that they had sold their little cottage and few belongings with the hope that they might join relatives and friends in San Francisco. The new world seemed never so attractive as when they were in danger of going back to the old world.

On the morning when deliverance was assured, the representative of the Bible Society, not knowing the plans that were maturing for the help of the family, talked with the Russian mother about submission to the will of God. He said to her:

"If it is the will of God that you and your children and husband shall return again to Russia, will you not be willing to bow to the divine decision?"

She replied, "We sold all, prayerfully set forth to the land of promise, and we should find it difficult to explain the steps which we have taken evidently under the divine leading, if when we are within sight of freedom, we discover that after all our hopes and prayers it is only a mirage."

The missionary, however, assured her that even if she went back to Russia in disappointment and poverty, the promises of God contained in the Scriptures would be sufficient for the needs of herself and all the family.

This conversation was held in the presence of several of the younger children who understood what was being said, and realized to some degree the gravity of the situation. At length, in her great distress of soul, the mother bowed her head in prayer, and with her children tugging

at her simple peasant dress, looked up with a smile that was more than human and said with the tears streaming from her eyes:

"Yes, I will gladly submit to the will of God and go with my family wherever He shall direct."

This was at nine o'clock on the day of their deliverance. At noon the Bible Society brother, not knowing yet of our presence at Ellis Island, sat at dinner near the Russian family, and asked the mother again if her faith was strong. She assured him that what she had said in the morning was her final decision, and that she still was willing to accept whatever the will of God brought to her.

An hour later we had deposited with the Government \$367.20 to the credit of our Russian friends. This money was at once paid over to the heads of the family, who meanwhile had received the news of their deliverance with great joy and thankfulness.

The case was heard before the Detention Court, the members of which had a special sitting to hear our plea for the release of these people; and when the words of the chairman had been spoken we were free to take the family from the Island.

The checking of the baggage was perhaps the most interesting feature in the whole transaction. The baggage was of a typical Russian kind, and while the railroad men were busy with details, Mrs. Kastriken, threading a needle, sewed up a hole in what proved to be a feather-bed, which evidently they could not persuade themselves to leave in Russia.

Their photographs were taken by Dr. Barnes just after the tickets had been purchased and the baggage checked. Probably at that moment a happier family could not have been found in all New York City.

The later steps were quickly made. Eight standard lunch boxes were secured, filled with food sufficient probably to last the family during their entire journey, and at quarter past three the procession started for the Government boat that was to take us to New York.

These Russian pilgrims bore the following general letter of introduction from Rev. Wassili Povloft, minister of the Baptist church in Odessa, dated March

15th, 1911, with an open Bible as the seal of the church. It was probably among the most precious worldly belongings of this Baptist Russian family:

"These people are Baptists. The bearers belong to the Baptist church of Tiflis, Station Nowo-Devowawric, Province of Karski. The brother's name is Alexev Kastriken. He travels to America with his family. The undersigned commends these sisters and brothers to all brothers and sisters of Christ whom they may happen to meet. Brother Kastriken has preached the Word of God for several years in his village."

The names of the family and their ages are as follows: Alexev Kastriken, 38; Eudokia, 38; Wasily, 18; Proskavia, 12; Ivan, 10; Nicolay, 7; Josif, 2½; Feodor (a brother), 19.

At length, as we were approaching New York City, standing on the bow of the ferry-boat, and speaking together through the Bible Society brother, who acted as interpreter, Mrs. Kastriken, with fine intuition, feeling deeply the kindness which she and her family had experienced and suddenly realizing that she was coming into a new land of religious liberty where there were many thousand of Baptists, said, with face aglow as with the love of Christ, "Please give our love to all the Baptists in America." Immediately her husband said that his family, through him, all wished to express their gratitude for the Christian kindness which they were receiving. Then the family, led by the interpreter, sang in tender tones the hymn "Shall We Gather at the River, where Bright Angels' Feet Have Trod."

A few minutes later we had said good-bye, and these happy Russians, with the representatives of the railroad, who were conducting them to the train in Jersey City, disappeared among the crowds of the new world.

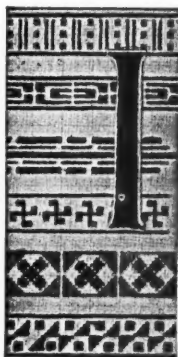
At 5.15 o'clock they started on their western journey, and the next Thursday evening arrived in San Francisco where they met their friends who had been notified by us of the successful steps which had been taken.

Under the inspiration of freedom what may not the sublime faith of this mother, which she will instil into the hearts of her children, accomplish for the redemption of the Russians in our own land and in the land which they have left behind!



## The Lake Mohonk Conference

BY HOWARD B. GROSE



It was undoubtedly one of the best in recent years. No one present could doubt that the red and brown peoples still need to be protected. How to do it is the question. There was plain speech regarding the need of a new Indian policy that will withdraw Indian affairs entirely from the domain and dominion of politics and

place them under a non-partisan Commission of expert and honest and devoted men who should be given power enough to safeguard the Indians in their property rights, provide them with adequate means for industrial and vocational as well as regular schooling, and put a stop to exploitation and graft. There was plain speaking, too, concerning the situation among the Utes of the Uintah Reservation, who are in danger of losing their water rights through chicanery under the Act of Congress which the Commissioner vainly sought to have amended.

But with plain speaking the Conference always mingles justice. Commissioner Cato Sells, who was present, received full credit for the betterments he has planned and accomplished in various places, and for his persistent purpose to suppress liquor selling and enforce rigidly the laws against it, as also to secure their rights for the Utes. His two addresses were enlightening as to government policies and achievements, and his evident devotion to the cause and his sincerity of purpose were heartening to those who have the interests of the Indians at heart but who do not hold positions of power. The Commissioner is from Texas, where he followed the practice of law many years, and was ready to retire to well earned leisure when suddenly called to undertake a great work, which finally won him because of its human quality and the opportunity to help those who need to be

helped. The office sought the man, and he is trying to carry out his ideals in the face of such obstacles as every Indian Commissioner who tries to do right has to meet. This is the pity of it. Until the Bureau is taken out of the atmosphere and influence of Congress the power of the Commissioner will be limited and much of his best effort be thwarted by selfishness and greed. The Commission idea should be pressed until a public opinion is created strong enough to compel Congress to establish it and give the Indians a chance.

It was good to see again the face of our friend, Rev. Henry Roe Cloud, with his fiancé, Miss Bender, as fine a type of Indian young womanhood as he is of Indian young manhood. His purpose is to establish a training school in southern Kansas where young men and women shall be prepared for Christian work among their people. Another strong Indian present was Mr. Arthur C. Parker, a leader in the Society of American Indians, and a man of keen intellect and quick perceptions. Such men as these can hold their place anywhere with the white Americans, and they are noble in their devotion to their race, giving themselves to its elevation into fitness for American citizenship. Mr. Parker called attention to the fact that the Indians were the first to demand prohibition.

Three sessions were given to the Indians, two to the Philippines, and one to Porto Rico. For the latter the burning question is that of citizenship. The poor Porto Rican has no legal status, is neither alien, subject nor citizen. The Conference listened to eloquent addresses on this subject from native Porto Ricans and from Governor Yager and others, and there was only one opinion, that Congress is inexcusable in delaying longer in this matter. Justice should be done this dependent and kindly and loyal people, and done at once. It is a wonder that revolution has not swept the island, and that the demagogues have not had their way. Let Porto Rico be

made a territory, with all her people citizens, and a new era will begin, in which the United States will signify something worth while to the people we took from Spanish rule only to hold them in suspense for sixteen years.

Surely we have not learned how to deal with colonies, for the American name is now at a discount in the Philippines also, and few Filipinos so poor as to do an American reverence. This because we have replaced good officials who had won the people's confidence, with no reason save politics, talked about giving independence until foolish natives have had their heads turned, even put some of these foolish and incompetent natives into responsible positions, and thus diminished prestige, influence and authority. A general decadence was the only inference from the addresses; while the obvious remedy is a return to the kind of men and measures that worked so well from the days of ex-President Taft as governor down to the present administration. Long will it be before the Filipinos will be able to stand on their own feet and govern themselves, and false promises and hopes only defer that day.

So much for the general tenor of the discussions. But there is another part of the Conference that is by no means the least helpful. The betweenwhiles make Mohonk both delightful and significant. The very atmosphere tells upon you. The consciousness of an all-pervading hospitality, personified every time you meet the gracious and smiling hosts, Mr. and Mrs. Daniel Smiley; the company of purposeful and philanthropic people, interesting because of their interest in things outside of self and selfishness; the experts who bring intelligence upon subjects of vital importance to human welfare; the play and interplay of wit; the contact with men and women of various races and rich experiences; the morning prayers beginning the day in the right way with worship and the upward look; the hymns exquisitely played on the new choralcelo which makes musical entertainment of high order possible and evidences the appreciation of the Conference habitues for the Smileys who have done so much for humanity; the social seasons at tables richly spread — all this

enters into days of physical and spiritual refreshment. And what can be said of the glories of outdoors at Lake Mohonk in the autumnal days of gorgeous coloring and brisk invigorating air. Here one sees Nature at her loveliest, nor wonders that the hundreds of guests should throng the place from May till late October. That the setting has an effect upon the Conference will not be doubted.

We had an unusual presiding officer this year in Hon. Samuel A. Eliot, of Boston, worthy son of a distinguished sire, the President *emeritus* of Harvard. Dignified, never losing poise, apt in introduction, ready with just characterization, blessed with saving sense of humor, alive to the spiritual needs of the peoples discussed — a typical American gentleman — he added much to the pleasure of the gatherings. The platform of principles was read by Dr. James M. Taylor, President *emeritus* of Vassar, and is so terse and valuable that we give it place. It was on one of the loveliest mornings of the year that we drove down the mountain side to New Paltz, losing sight of Sky Top as the trolley whirled us away to Highland and the ferry to Poughkeepsie, that being a preferred route to New York, possibly because Poughkeepsie was the place where the Editor first experienced the joys of the pastorate. We left lovely Lake Mohonk behind, but carried the influence and inspiration of the Conference and its friendships with us, long to spur us on in the work in behalf of dependent peoples.

#### PLATFORM

The Thirty-third Annual Lake Mohonk Conference on the Indian and other Dependent Peoples gratefully recognizes the progress secured toward comparative justice and right and fair administration for the Indian. It approves the stress laid by the present administration on the conservation of the health of the Indians and its insistence on more hospitals and greater medical care, and it applauds the efficient efforts to stop the sale of intoxicants and the use of peyote.

But though much has been done our national responsibility is scarcely less than at an earlier date.

The present condition of the Utes may point our contention and our general recommendations. The Government holds property for this tribe amounting to an average of about \$5000 for each member of the tribe, and yet these people live in squalor, and in moral and spiritual barbarism. The undertaking of the Government to give them an irrigation system at a cost of \$864,000, was so hampered by selfish legislation as to threaten the loss of their water rights, unless the prompt and hopeful action of the Commissioner shall be pursued persistently to the end.

For the Indians in general the government holds a billion of dollars in property and funds, all open to constant attack from the cupidity and greed of the whites and recreant red men. There is no hope of

ultimate justice save through an improvement in our laws and in more rigid enforcement of them.

We urge, therefore, that the government shall first define the Indian, that he may be protected from those who profess Indian relationship in order that they may share in funds, lands and timber and newly discovered oil and mineral rights:

We urge the defining of his legal status and the codification of the laws regarding him, that the confusion and uncertainty now existing may be done away:

We urge the extension of the merit system in all appointments in the Indian Service:

We urge increased attention to the educational need of the Indian and lay emphasis on agricultural and other vocational training:

We urge on Congress the need of larger appropriations for educational and medical work in Alaska, under charge of the Bureau of Education:

We urge that legislation shall be enacted that will insure the preparation of the Indians of the Five Civilized Tribes to assume intelligently the responsibilities of their citizenship, and the protection of those of them who still own their allotted lands when the restrictions on the sale of their lands shall cease:

And we urge, with profound conviction, that to these important efforts to improve his physical condition and conserve his material resources, there be added by our churches and philanthropic agencies a harmonious and larger activity in behalf of the moral and religious instruction of the Indian, without which these efforts for his material good will surely prove ineffectual.

Our present system is full of bad inheritances. We urge instant and more thorough attention to these things to the end that justice be done.

We rejoice in the results of our educational, medical, and agricultural policies in the Philippines. We reiterate the statement of the Conference of 1914 that we recognize as a nation our obligations to the Philippine peoples, our duty to administer their affairs without partisanship, and with largest concern for their special interests, and for their preparation for the time when the status of the islands shall be definitely determined. Meanwhile we urge continued zeal on state and church in their respective fields to care for educational, moral and spiritual ministry to these peoples.

As to Porto Rico, this conference, believing that it ought to remain permanently under the flag of the United States, recommends a closer identification of the Island with our Government and institutions and as one means to this end recommends the immediate grant of full American citizenship to its people. It is further recommended that a careful study be made of methods to improve the standard of living of the masses of the people of Porto Rico and to relieve the present existing congestion of population in the Island.

We hope also that means may be found to offset the decline of customs revenue due to the transfer of Porto Rican trade from other countries to the United States, so as to continue and develop the excellent work which has been done in education, sanitation and other governmental activities.

## MISSIONS' QUESTION BOX

ANSWERS TO THE QUESTIONS WILL BE FOUND IN THIS NUMBER

1. What is the name of the Russian who has been in 31 prisons?
2. What Indian boy played Paul Revere?
3. Where is Tidewater Institute located?
4. What do the Porto Ricans ask from our government?
5. Who is the author of "Kiowa," the Indian story?
6. On what steamship were 171 passengers frightened by submarines?
7. Of what nationality is "Little Paul?"
8. How many numbers did "Betty" have in her Chinese bill of fare?
9. When will the Five Year Program come to an end?
10. Who wants "good print Bibles for old people?"
11. What is the subject of the Social Service Commission's prize essay?
12. Who painted the exquisite picture of which our Christmas cover is a reproduction?
13. What Negro school had 302 enrolment the first week of its fall term?
14. How many missionaries sailed from Seattle Oct. 19?
15. What is the full name of the new Baptist school for Slavs?
16. Who is the Endowment Lady? (Write Miss M. H. Leavis, West Medford, Mass., enclose \$1, and see if she will confess.)
17. How many women are there in India, in round numbers?
18. Who is President of Storer College?
19. Who got a sewing machine in answer to "Wanted?"
20. What did some of the Chinese call Dr. Ashmore?

Prizes to the winners in the Question Box contest will be awarded early in January. Prompt answers to December questions will help us.

## THE FIVE YEAR PROGRAM

### Secretary's Notes and Campaign Suggestions

Dean Shailer Mathews of Chicago is chairman of the Committee, and Dr. John M. Moore, Secretary of the Department of Missionary Education, is its secretary. Arthur E. Bestor of Chicago is vice-chairman, and D. G. Garabrant of New Jersey is treasurer. Its representatives in the field are Frederick A. Agar who continues the type of work that he has been doing so effectively in the promotion of church efficiency with special emphasis upon the Every Member Canvass, and Dr. Herbert S. Johnson, who has been released by the Foreign Mission Society to work for the whole cause as Special Field Representative of the Five Year Program.

The membership of the churches of the Northern Baptist Convention as given in the Northern Baptist Convention Annual, 1915, page 222, counting half of Missouri and District of Columbia, in which we work with the Southern Baptist Convention, is 1,372,883.

In reckoning the million baptisms called for by the Five Year Program the Committee voted to count baptisms in our home mission fields outside of the United States and in our foreign mission fields in non-Christian lands. This means the addition of 179,133 members, making a total of 1,552,016.

The baptisms in the churches of the Northern Baptist Convention last year were 75,319. Including the baptisms on our mission fields (9,719), the total for the home churches and the mission churches combined is 85,038.

There must be 200,000 additions to our churches by baptism annually during the next five years to reach the goal of the Five Year Program. Last year the baptisms were approximately one to every eighteen members. During this and suc-

ceeding years if we are to attain the goal there must be one baptism for every eight members.

The number of our missionaries at home and abroad is approximately 3,500. This includes wives of foreign missionaries and pastors commissioned by state conventions and the Home Mission Society whose salary is paid only in part from missionary funds.

To reach the goal we must commission enough new missionaries to make good all losses and give us a net gain of 1,500. The losses by death and resignation cannot, of course, be definitely forecast. That they are considerable is seen in the record of the Foreign Mission Society which during a recent four year period sent out one hundred and four new missionaries and found at the end of that period that its total missionary force was less by two than at the beginning.

In response to questions that have arisen as to the time limit of the Five Year Program it has been voted "that in view of the time required and the fact that the state conventions begin their years in the fall it be agreed that the Five-Year Campaign *already begun* be concluded with the Northern Baptist Convention in 1921."

The churches of the whole denomination are asked "to devote a week of prayer to the Five Year Program making the subject of evangelism the topic for the regular prayer meeting night of that week."

Plans are being formulated for a series of unusually strong conferences in many parts of the country to be conducted early in 1916.

With the view to making the Five Year Program a very definite thing to the local church the Committee desires that every church in the Northern Baptist Convention in sympathy with the purposes of the Five Year Program shall enroll itself as a



"cooperating church." "A cooperating church is one that

1. Approves the Five Year Program of the Northern Baptist Convention
2. Votes to cooperate in accomplishing the goals of that Program
3. Appoints a Five Year Program committee"

All cooperating churches should report their action immediately to the chairman or secretary of the Five Year Program committee of their state. Where these are not known the action may be reported to the state secretary, to any of the district secretaries, or to the secretary of the General Committee, 23 E. 26th St., New York, N. Y.

To reach the fifth goal, which calls for six million dollars in receipts for all missions and benevolence from all sources during the next five years, there must be an annual average increase of approximately \$500,000. This means for the first year an increase of approximately fifteen per cent. It should be our earnest purpose that the offerings from churches shall not fail this first year to register their full share of the advance. Perhaps not all can add fifteen dollars to their offerings this year for every hundred dollars contributed last year. Some can do vastly better than this. Each church should set for itself a goal sufficiently well in advance of last year's giving and likewise in advance of this year's apportionment. In the light of the Five Year Program it should be more clearly understood than ever before that the apportionment does not fix the amount at which the church should aim but the amount below which it should not fall. Simply to meet the apportionments, even though all the churches did it, would be to fall far short of accomplishing the aims of the Five Year Program.

#### HOW TO BEGIN

No one need hesitate long as to how or where to begin his participation in the Five Year Program. There are a lot of good things to be done right away.

#### FOR THE INDIVIDUAL

(1) Begin where the program itself begins, with evangelism. Make a list of ten people who are not Christians. Seek

an opportunity of presenting the claims of Christ upon their lives. Form a group of eight people in your church who will join you in prayer and personal work.

(2) If you have not yet formed the habit of giving one tenth of your income for Christian work, begin right there immediately. Get other people to join you. If you happen to be a parent or teacher with special influence over young people, help them to form this good habit.

(3) Pray. The Five Year Program is so big and difficult that it will prove to be impossible unless prayer shall come to have a new meaning and a new place in our individual and church life. Pray for the general committee, pray for the district and state secretaries, for the state committees on the Five Year Program recently appointed; for pastors, who have the largest responsibility for its success. Pray for your own church.

#### FOR THE CHURCH

(1) Organize all the forces of the church for aggressive evangelism. Have an evangelistic meeting weekly. Arrange for some special meetings. Stir the hearts of the teachers in the Sunday school with their evangelistic possibilities.

(2) Put on the Every-Member Canvass. Give a full month for the preparation of the church and canvassers. Secure printed matter containing full information from the Department of Missionary Education. Make this canvass a great spiritual event in the life of the church.

(3) Make a study of the social needs of your community with a view to the construction of a program of social service which will effectively meet those needs.

(4) Adopt the Ten-Point Standard of missionary education as your working program. Report this action to the Department of Missionary Education and secure all needed supplies.

(5) Bring your Sunday school up to the best modern educational standards. Introduce the graded lessons. Develop a trained force of teachers. Organize adult classes.

(6) Begin a systematic effort to create the educational passion among your young people as well as their parents. Look out for bright boys and girls who ought to go

to college. Create an educational and spiritual atmosphere in which young people will decide for the ministry and missionary service.

(7) Present the goals and methods of the Five-Year Program in Sunday services and especially in the prayer meetings, where there will be opportunity for general discussion and for united prayer as the possibilities of this great denominational advance movement are increasingly recognized.

Where shall we begin? Begin anywhere. There are the finest kind of opportunities all along the line.



#### Our Five Year Program

At the State Convention in Saginaw, Michigan, Dr. T. J. Villers of Detroit presented this important resolution, with these ten practical suggestions. The resolution and suggestions were unanimously adopted, first at the Brotherhood Dinner, Oct. 20, and then the next day by the Convention. The suggestions may well be adopted by every Association and church.

Resolved that the President of the Convention appoint for the State a Five Year Program Committee who shall formulate definite plans for reaching our five goals, and shall in every way possible help to put these plans into operation.

To this committee we make the following suggestions:

1. That every pastor be urged to kindle a big evangelistic fire in his own pulpit. He is the key-man to our success.

2. That we heartily endorse the "Wichita Movement," and strongly recommend that the men in our churches engage in such team work for the winning of souls.

3. That the deacons in each church be asked to become responsible for encouraging the organization of "groups of eight" for prayer and soul-winning.

4. That our women's societies be requested to emphasize the fact that their organizations are agencies for evangelization in their own local church as well as in the Home and Foreign fields.

5. That officers and teachers in all our Bible schools be urged to put special stress on "the wooing note" in their teaching and keep it always in mind in their formation of plans in the Teachers' Meetings.

6. That our Young People's Societies be requested to observe at least one month a year as "Win My Chum Month."

7. That all our churches be asked to arrange

a series of special services, the purpose of whose preaching and praying and working shall be salvation through the name of Jesus.

8. That we enthusiastically commend the "Every Member Canvass," for finance, fellowship, evangelism and denominational literature.

9. That our churches be asked to observe a period of self-denial, the first week in March; and that the money thus obtained be applied to the work of the nine coöperating societies.

10. That every church be urged to appoint a Five Year Program Committee, whose special work shall be to stimulate the entire membership in helping to reach all our five goals.



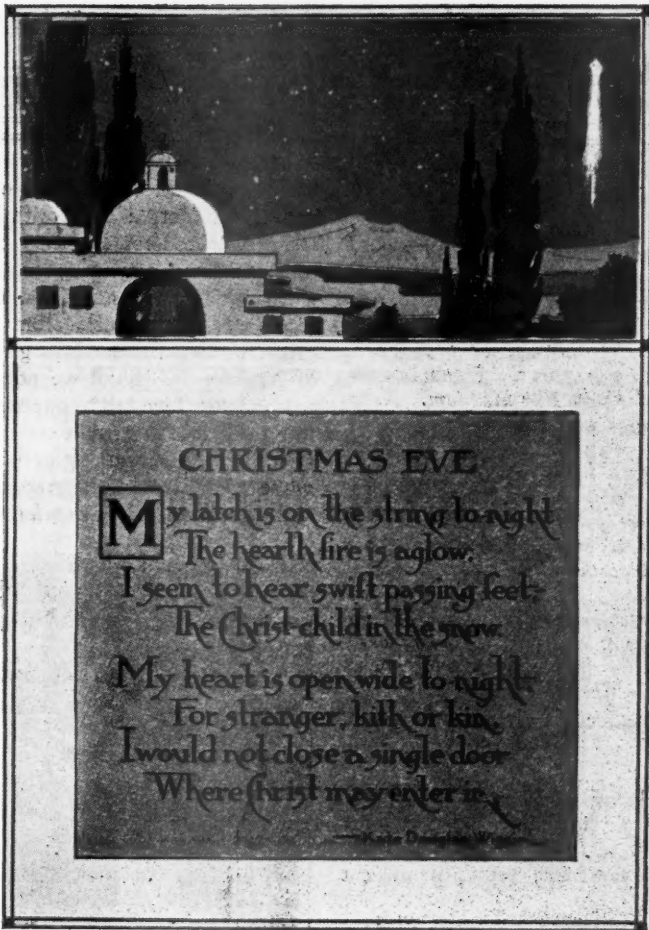
Dr. Johnson wishes it distinctly understood that his services are given to the Five Year Program work wholly without remuneration, and that neither he nor his church will receive anything from the Foreign Mission or any other Society. This should set at rest all reports to the contrary, as when Dr. Johnson was freed by the Foreign Board to except the larger responsibility, all former arrangements were superseded.



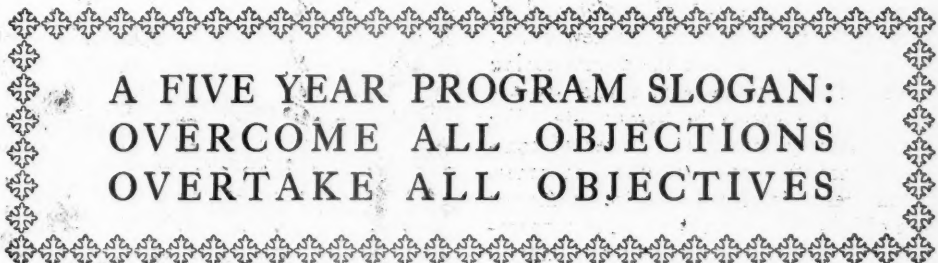
#### Does This Mean You?

It will be remembered that at the meeting of the Northern Baptist Convention at Los Angeles the balance of the indebtedness of three of our missionary societies was pledged at an enthusiastic meeting at which Dr. J. Whitcomb Brouger asked for subscriptions. A large part of these pledges has already been paid, but the remainder are now due. We urgently ask that all who made personal subscriptions or pledges on behalf of their churches should send at once to Mr. Ernest S. Butler, Ford Building, Boston, Mass., the full amount covered by their promises. If these can be paid promptly the entire indebtedness will be met. Formal notifications by Mr. Butler have been sent to all those who made pledges for themselves or their churches, and we desire in this public announcement to remind those who have not yet found it convenient to meet their pledge that it is very desirable that Mr. Butler receive these sums in order to reach the happy issue that brought such rejoicing at Los Angeles.

F. WAYLAND AYER, Chairman,  
CHARLES L. WHITE, Secretary.



OUR MISSION IS NOT ONLY NOT TO CLOSE DOORS  
 BUT TO OPEN THEM, THAT CHRIST MAY ENTER IN



# DEVOTIONAL

## A Preparatory Prayer \*

**W**E thank Thee, O God, and praise Thy name for the wonderful works done by the messengers of Thy Son, Jesus Christ, throughout the world, for bodies healed, minds enlightened, hearts purified and lives saved. Guide us, we pray Thee, as we try to do our part in preparing the way for the coming of Thy kingdom. Keep from us prejudice and impatience: give us wisdom: increase in us such love for Thee that we shall find fuller unity in Thy service.

By the power of the Holy Spirit kindle in our hearts a greater devotion to Thee and so send us forth to call others into Thy service.

Stir up, we beseech Thee, O Lord, the wills of all people: and hasten the day when all men shall live in the light and joy of Thy Son Jesus Christ. Amen.

\* Prepared by Bishop Lawrence for Boston Laymen's Convention.



## Prince of Peace

For man doth build an eternal scale,

And his ideals are framed of hope deferred;  
The millennium came not; yet Christ did not fail,

Though ever unaccomplished is His word;  
Him Prince of Peace, though unenthroned, we hail,

Supreme, when in all bosoms He be heard. —  
George E. Woodberry, in *North American Review*.



## Another Discovery

We must again discover America, its hidden resources, its boundless potentialities and its glorious future. We have yet to discover our strength in Christ, and our resources of grace and of power and of wisdom in the conquest of the new world. We have yet to discover the disintegrating power of sin, its cowardice and its destructive tendencies in human life. We have yet to discover the power of community action in our evangelical churches, in our resourcefulness of men, of money and of influence, and the worth of cooperation and the conservation of our energy. But when we fully realize that America

has some of all the peoples of the earth, and is, in fact, a composite nation, and when we understand that our country through these new sons, transformed by Christian liberty and truth, may in turn transform the peoples from which they came, we begin to see how great the reach of America is. Shall we not be recreant to our trust if we fail to oppose sin in every form and fail to correct social inequalities in life by a community action which will move with irresistible precision, patience and effectiveness? — Charles L. White.





# The King's Highway

LAURA SCHERER COPENHAVER

GEORGE W. WARREN, 1892

*ff* *Voices alone*

*Trumpets, before each verse.*

1. Her - alds of Christ who bear the King's com-
2. Thro' des - ert ways, dark fen and deep mo -
3. Where once the twist - ing trail in dark-ness
4. Lord, give us faith and strength the Road to

*ff*

*With Organ*

mands, Im - mor - tal ti - dings in your mor - tal hands,  
 rass, Thro' jun - gles, slug - gish seas and moun - tain pass,  
 wound Let march - ing feet and joy - ous song re - sound,  
 build, To see the prom - ise of the day ful - filled

*cres.*

Pass on and car - ry swift the news . ye bring,  
 Build ye the Road, and fal - ter not, nor stay,  
 Where burn the fu - neral pyres and cen - sers swing,  
 When war shall be no more and strife shall cease

*ff*

Make straight, make straight the High - way of the King.  
 Pre - pare a - cross the earth the King's High - way.  
 Make straight, make straight the High - way of the King.  
 Up - on the High - way of the Prince of Peace.

Used by permission

Sung frequently at Northfield, July 8 to 15, 1915. Published by Woman's Missionary Conference of Lutheran Church (South); 1 cent each.

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS



## CHRISTMAS

The Christmas season is at hand.  
 The love which gave the first great gift at Bethlehem burns in our hearts these days with brighter light.  
 Our souls are quickened by the fervent wish that this light may shine for all to see.  
 To friends on every side we send our greetings of good cheer, in His name, that they may know the love we have.  
 To the dear ones in our home we give our gifts in His name that those who touch us close may feel the love that pulses with our heart beat.  
 These things we do in His name, that others may feel through us the love we feel through Him.  
 But what are we to do this Christmas time for Him who kindled this light of love? What shall we bring not only in His name, but as a personal birthday gift for Him?  
 Let us lay some offering at His feet that He may know our light of love still burns.  
 Let the gift be sent with willingness as are the greetings to our friends.  
 Let the gift be given with love and thoughtfulness for His desires as are the gifts we lay before our loved ones.  
 Would His Christmas wish not be perhaps the making possible of a Christmas time in every life?  
 And to accomplish that, would be to spread abroad the words: "I bring you good tidings of great joy which shall be for ALL people."  
 What shall be my personal Christmas gift to the missionary cause?

## World Wide Guild

How the splendid idea of the World Wide Guild grows on one as time and thought are given to it!

Surely no better name could be found to designate the scope of Young Women's work in Home and Foreign Missions. Neither department could have been omitted and the name have been true. Home Missions has become so worldwide that as Mrs. Wells remarked in her study classes, "When the exceptional populations are taken out of America there are not many of us left." With these points of contact at our very doors, what a natural thing to lift up our eyes and see the lands from whence they come.

If the work at home is well done the result must be an ever-increasing source of supply for the work beyond the seas, — supplies not only of money but of consecrated lives, — not alone our native born young men and women but the Christianized representatives of the nations of the world, returning to their own lands and peoples carrying the story of the cross.

**"Not America for America's sake alone  
 But America for the world's sake."**

Have you read the manual of the World Wide Guild? Yes, you — you mothers and big sisters, you presidents of women's societies and teachers of girls and young women in the Sunday schools — with all these helpful inspiring suggestions put up in this attractive form do you dare push it aside unheeded without making some effort to enlist the young lives whom your life touches in this Christ-given task of Winning the World for God?

Baptist women who love missions and girls must be rejoicing at this happy

solution of the problem of missions minus the girls which meant immeasurable loss both to the work and to our young womanhood. Give them this manual and the study book and other literature and they will use them. Then we shall no longer be confronted by this minus sign but we shall see instead

#### GIRLS' WORLD WIDE GUILD — WOMAN'S WORK GUARANTEED.

And have you failed to catch the vision beautiful of the days to come? These same girls shall have taken up the burden of the work and they shall know no dividing line in the field. To them the "field is the world," because they shall have always worked under this talismanic name, the

#### WORLD WIDE GUILD



#### The Five Year Program, What It Means to Me

BY KATHERINE S. WESTFALL

The high goals placed before our denomination in the Five Year Program inspire us to take a vital interest in this advance and challenge us to consider what is to be the contribution of our Society to its final success. In view of what is expected of the denomination as a whole, a definite share of increase has been adopted by our Board. Let us keep well in mind that this is a continuing Program covering a period of five years, with a fixed objective for each year.

To furnish our share of the new missionaries needed we must add 150 workers to our force of 315 already on the field, or 30 each year, in addition to filling vacancies which may occur. These missionaries must be trained and well-equipped, hence we should have an enrollment of 200 students in our Baptist Missionary Training School at the end of five years. To support this increase in the number of missionaries, to develop the work already established and equip new fields, we purpose to increase our present income 75% in five years, or \$34,500 each year. In addition to this amount we have as an objective \$300,000 for educational endowment and equipment — \$250,000 of this being endowment for our Missionary Training School.

Since this advance depends upon the enlistment of every woman, we purpose to increase the number of those interested and contributing to 250,000, adding 50,000 during the present year. We suggest an every member canvass of the women in every church for achieving this aim. We plan to have at least 5,000 women's societies, our aim this year being 600 new organizations.

Too long have we neglected the organization of our young women, and boys and girls. We purpose to have 3,000 young women's societies with 50,000 active members, in five years, with no less than 12,000 societies at the close of this year, with an enrollment of 18,000; a total of 25,000 Junior Societies with 377,500 boys and girls studying and giving to missions; for this year aiming to reach 900 societies with 13,500 enrolled. We should have 5,000 Sunday schools actively participating in the Home Mission period, at least 1,000 reporting this year.

Each year of the five, we propose to add 10,000 new subscribers to Missions.

These estimates, based on the last report, though seemingly large at first reading, are possible when we examine our resources. Studying the report of your state and association and considering your own church, do you not see a great number of uninterested women who, if enlisted, will make each plan a success? Consult your State Director for the objectives of your state and commence at once for the goal for this year. Ours is the privilege of bringing the world to Christ. We must emphasize and strengthen our organizations in the local churches and in the state, for it is through them that we carry out the great commission, "Go teach all nations."



#### OUR AIM FOR 1916

New Women's Societies.....	600
New Women enlisted.....	50,000
New Young Women's Societies....	550
New Young Women enlisted....	6,000
New Children's Societies.....	500
New Juniors enlisted.....	2,500
Sunday Schools enlisted.....	1,000
New Subscriptions to Missions	10,000
New Missionaries.....	30
New Students in Our Baptist Missionary Training School.....	30
For Advance Work.....	\$34,500

## BAPTIST MISSIONARY TRAINING SCHOOL

### HALLOWE'EN HORRORS AT THE TRAINING SCHOOL

BY EMMELINE BANKS

I, the spirit of the school, am moved to record the terrible happenings of the night just passed. E'en yet I pale with terror as I think of the ghostly apparitions, the dark shadows, the flickering lights, the howls and screams, the groans and moans, and the felt silences, out of which the clanking of chains, and the turning of rusty keys in rusty locks, opened new and ever worse horrors before me. But spite my terrors, may I record faithfully history as it befell this night just past, that none may ever doubt again that ghostly apparitions, such as those I saw, visit, in verity, the daughters of men.

At the clanking of a mighty bell, which seemed to shake to its foundations this mighty house of learning, I started from my resting place with many a shudder, feeling in my spirit-bones approaching horrors.

Unseen, I joined the shivering, chattering throng of seniors, whose dignity had fallen from them like a worn-out mask. Strange forebodings filled me. At the beckon of a shroud-wrapped ghost, we crowded through the darkened caves and passage ways, startled ever and again by new and frightful apparitions, witches with fierce looking brooms and hooked noses and the staring eyes of pumpkin spirits. Even out into the chill night air, through outer blackness were we led, and then in truth, from ground to roof, up a mighty frame which men call "Fire-Escape." But, alas! there was no escaping from the spirits of Hallowe'en. Still along dark ways we went until a sepulchral voice bade us halt. And there we came upon the very trysting-place of Spooks. But first before we entered, must we balance on a broomstick and spell our name backwards. Then, O Horror of horrors! must we shake hands

with every spirit there. Some hands were long and slimy; others fearful with the chill of death. A great caldron hung over the witches' fire at one end of the hall and fantastic shapes and shadows hung over and around us. The constant wail of cats, the screech of owls and the clanking of chains paralyzed our limbs with fear.

Ghosts appeared to dance for us to the sound of a funeral dirge. Our futures were made known. The Ghost of "The Lost Art of Conversation" was revived and under the scrutiny of the dark witches we talked of many things. Ghost legends were retold. The magic bottle was spun and questions and answers were flung from one to another under its spell.

Then the ghosts spread their feasts for us, apples hung from strings, apples in huge basins of water and gingerbread men made in the witches' kitchen. Too soon the night of fear and fascination waned. After many weird noises, scufflings and shufflings, the apparitions faded from our view and the night subsided into silence and I betook myself back to my resting place. The ghosts, the spooks, the cats and owls had disappeared for another year.

(This story, written by one of the students of the Baptist Missionary Training School about the good time which the school enjoyed on Hallowe'en, not only shows the school in one of its lighter moods, but gives an example of the training which the school is giving in written English.)



### Expert Testimony

It is a pleasure to see how strongly and well our Baptist Missionary Training School in Chicago is carrying on the work of the year under the new curriculum, new principal, new dean and new faculty members. The curriculum seems all that could



be desired. It offers not only rich courses in the study of the Bible and the history of Missions, but also in sociology, pedagogy, general and religious, and practical courses such as physiology, hygiene, secretarial work and methods of organization. In a great cosmopolitan city like Chicago there are boundless opportunities for practical Christian work, where theories of the classroom may be put to practice. The strength of this side of the work is perhaps the most distinctive characteristic of the Chicago Training School.

It was my privilege to take part in the Institute which was held during the opening week of school, and standing there, facing that fine body of girls, I rejoiced that so many promising and beautiful lives were here being strongly fitted for God's service in the home land and on the foreign field.

MARTHA H. MACLEISH.

**This year 600 new women's societies with 50,000 new women enlisted.**

#### THE LIFTER UP OF MY HEAD

*Psalm 3:3*

When the burdens of life oppress us and our heads seem bowed to earth, it is then we lift our hearts to God as a little child brings its broken toy to its mother. And as the mother lifts the tear-stained face to her own and with promises of better things coaxes back the smiles again, so does our Heavenly Father tenderly lift our faces until we get a broader vision of life and catch a glimpse of the glory of His face. It is ours to lift our hearts to Him, but He is the "lifter up of our heads."

SENA E. WILLIFORD.

(The above was written by one of the students of the Baptist Missionary Training School, as an exercise on the class of Psalter study, the requirement being that a sermonette of one hundred words be written on the text given. It is an example of one of the many things which the Training School is teaching its students to do. — Ed.)

## MESSAGES FROM MISSIONARIES

### ON THE ZONE

Among the many needs which the Exposition opened up in San Francisco was that of some kind of Christian work among the throngs that came to the city. To help meet this need, the Woman's American Baptist Home Mission Society sent Miss Lyde Jenkins to work in connection with the First Baptist Church of San Francisco.

In April she wrote: "I have had one month and a half of Exposition work in which to see the wisdom of the Y. W. C. A. in giving the service of a consecrated business woman who had spent two years in preparation for this work and their wisdom in having a staff of 25 salaried workers. Much of their work is done quietly through concessionaires but the tale to be told at the end of the year will be well worth all that it costs financially and otherwise.

At present I am giving two nights and one afternoon to the Exposition work."

In May Miss Jenkins emphasizes especially her work among the Indians at the Exposition, whom the First Baptist Church of San Francisco had taken as their special field at the Fair. The Indians were living in dreadful conditions and she and the others working with her found that they could do much in a medical way, and succeeded in bettering their conditions. "The Exposition work is beginning to show results," she says enthusiastically, "but there is certainly need of Christian work here."

As the season was nearing its close in August, word from Miss Jenkins came again: "Can you imagine how abnormal life is here, where the chief center of all things, even for most Christians, is amusements?"

"The Exposition has seen its high tide and we are now facing the ebb. The concessions on the Zone are closing; there is nothing new for the show girl; no employment is open to her. There are at least 30 girls on the edge now. We have been right in the midst of this girl problem through the club house of the Y. W. C. A. this summer and it is a heartbreaking one. The situation is desperate. Here is one



"CREOLE BELLES" AT THE FAIR, WITH MISS JENKINS, WHO ENTERTAINED THEM

example of how the girls are tempted: One of the cafes supplies the girls with Exposition tickets to come in and dance for tips. Thus, by not employing them, they evade the law but have hit on the sure way of leading the girls to their ruin."

In September came the following message: "I am every day more thankful than I can express for the privilege of witnessing where sin abounds, where money and worldliness and social position seem of paramount importance and purity of life of little worth. I am glad to be on the Zone two nights a week where my

presence is a reminder of the better things of life. Even in the streets of Cairo, the women invite me to their homes and I, in turn, invite them to a Christian home where they see family life apart from the show world.

"A few weeks ago the 'Creole Belles' were invited to a luncheon at the Y. W. C. A. on the Zone. They came decked out in all their show finery. Luncheon was served in the big dining room. The first thing we did was to find out where we all came from. One had been in Washington, D.C., so it was easy to tell of Nannie Burrow's splendid work there and the motto, "Bibles, Brooms and Baths" which they all enjoyed. They were of all denominations and after lunch we had a spiritual feast. One who was very black and homely said, 'This may seem a little thing to you, but it's a great big thing to us. We never had anything like this before and we certainly never expected to find anything like it here.'

"I have been so thankful for the work I was able to do among the Indians. One day as one of the families was leaving, I said to the spokesman of the party,

"Juan, I shall always have a greater respect for all Indians since I have known you.'

"In all seriousness and deep appreciation, he said,

"The same to you, Miss Jenkins, the same to you.'

"Our first convert from the Exposition is a little woman of German descent. Her husband has charge of a concession at the Manufacturers' Palace. She does not cease to marvel at the joy and spirituality as well as the friendship of the people in our Baptist church. There have been many things accomplished here. Is it any wonder that I am just too happy for words?"

This year 550 new young women's societies — 6,000 additional recruits.

#### THE GOSPEL'S RENOVATION

Minnie Schulman, Italians, Cleveland, O.: God led me into one home where the mother had been kept in bed for three months. As soon as I entered I saw that the first thing to do was to clean up the

house. Then I did what I could for the mother's comfort. A little boy about six years of age followed me about watching every thing I did. He said he wanted to know how I did it so that he could do it when I wasn't there. He was such a dirty youngster that I asked him if he would not like to have me give him a bath. He looked up at me with his big black eyes and said very wistfully, "Yes, I would." The mother who had heard me from her room, said, "I wish you would give Eva one when she comes. They've not had any for three months." This shocked me so that I think I must have given Ruly an especially severe scrubbing. But he appeared to enjoy it very much.

When Eva came home and was told to get ready for her bath, she rebelled openly and it took much persuasion to induce her to undergo a bath. I had to scrub and scrub until finally Eva said, "It takes a long time, doesn't it?" I told her that anything did which had been neglected and made the most of my opportunity to tell her about personal cleanliness, bodily hygiene and the necessity of keeping our bodies clean and well.

I prepared dinner for them and as they sat down Eva said, "My, don't it make you hungry and want to eat a lot after a bath?"

I left the evening meal cooked so that when the father came home he found what he had not for a long time, a clean house, clean children, and something ready to eat. His wife told me afterward with tears in her eyes that he came to her bedside and said, "Wife, if Christianity makes people come into the house and do things like this, I want to know more about it." The next Sunday he went to church for the first time in his life and wept like a child as he listened to the Gospel.

The children are attending Sunday school and are singing the praises of Jesus in the home. I am earnestly praying that the father may have the courage to openly confess Christ. I do thank Our Father for using me in helping this family to a better material and spiritual life.

#### AMONG THE NEGROES

Lucy Hale Tapley, Spelman Seminary, Atlanta, Ga.: Did you know that every ninth man in our land is a colored man?

We have more negroes now unreached by the Gospel and illiterate than were freed at the close of the war. The negro work is the great Home Mission work and we are thankful that after a quarter of a century of strenuous effort we are beginning to hear words of cheer and helpfulness. We must not slacken our efforts for years to come.

The summer just passed has been an anxious one for many of the best people of our state. When the Way Bill, to prohibit white teachers from teaching the colored people, passed the Senate and was on its way to the House, there was such a strong protest against it by some of the most enlightened people and so many excellent words of approval of our work and the workers that we could not help



ELIZA STOKES AND HER ALARM CLOCK, WHICH WAKES THE STUDENTS AT MATHER

but rejoice. We did not know that we had so many friends to whom we could turn for support.

Out of the clippings which I have from southern papers, I will quote one. "My deep interest in all matters pertaining to the education of southern children, both white and colored, impels me to say what a great wrong will be done to the colored race, if the law is passed prohibiting white

teachers from teaching in the colored schools. As a native born southern woman, I have been deeply interested in the results of the educational work begun by Dr. Ware years ago for the colored people, which has been carried on with great success by his son, the present head of Atlanta University, and by his sister Miss Ware. I have also looked into the results achieved by Spelman, Clark and Brown Universities. The alumni of all these institutions are among the leaders of our best negroes, industrially and as lawyers, dentists and teachers. The white men and women who have taught in these schools were actuated by the highest motives, such as filled the souls of the martyrs and missionaries of old. The results of their efforts have saved the south thousands of dollars and the benefit to the negro race cannot be reckoned. What might have happened without these uplifting influences is beyond calculation. I am speaking of what I know and I do appeal with all my heart to the legislature to vote against this law." This expression is the public utterance of one of our best southern women. There have been many such brought forth by the stress of the times. They help and strengthen the workers who know what the work means. I wish more of our women could come south and see our work and know for themselves the things that lie so near to their and our hearts.

**This year 1,000 Sunday Schools actively enlisted.**

**"D. V. B. S."**

Carolyn B. Rice, Beauchet Mission, Los Angeles, Cal.—With all the sunshine there is some shadow and during the spring a perplexed missionary wondered what could be done for the children during vacation. As she pondered a cloud having a silver lining rested over the Mission and soon the significant letters appeared, "D. V. B. S." For five weeks the boys and girls gathered at 9.30, listened to the beautiful Bible stories and "habit" talks, sang and spent the remaining time in hand work. Not only were our college students and teachers efficient but they possessed that Christian influence which makes such a great impression on the children. Syrians, Mexicans, Italians, Negroes, Spanish-speaking people and Americans all worked happily together.

Such a delightful time as we had on Commencement Day, when we held our exercises in one of the large churches! We were indeed a jolly crowd as we left the Mission in an auto truck which had been loaned by one of our staunchest friends. It had been suggested that if we contributed five dollars and it was doubled we should be placed on the Honor Roll. On Commencement Day we reported over six dollars. The First Church doubled our amount and this in turn was doubled by a friend in the East so that Beauchet Mission was able to close its school with twenty-five dollars to its credit. Our enrollment was 156; our largest attendance 95.

## THE WORKERS' DEPARTMENT

**This year 500 more Junior Societies — 2,500 more boys and girls under marching orders.**

**\*\* Did you know that at the Panama Pacific International Exposition at San Francisco the exhibition of the Woman's American Baptist Home Mission Society, arranged by Mr. G. B. St. John as part of**

**the Exhibit of National Religious Forces, was awarded a silver medal. No other church board received an award higher than this. The jury was especially pleased with the social work which the exhibit showed.**

**\*\* One of our missionaries said that during one year she sent out one thousand**



letters and cards; another that she mailed twelve hundred letters annually in regard to her work, many of which were in direct response to questions which had come to her. Very few of her correspondents thought to enclose return postage, all of which had to come out of her salary, as there is no other fund to cover it. A little thoughtfulness on the part of those who write for information would obviate this difficulty.

\*\*One of our churches has devised a very clever scheme for increasing the interest in the reading of the Home Mission study book. In a conspicuous place is hung a list of those who have promised to read before January the book for this year, "Home Missions in Action," by Mrs. Allen. When people pledge themselves to read this book their names are added to the list.

\*\*While in the East this fall our corresponding secretary, Mrs. Westfall, had the privilege of attending the State Conventions in Vermont, New Hampshire and Maine and reports that the women in these states are very much in earnest about their share of the missionary task. Visits were also made to most of our mission fields in New England where our missionaries are busy ministering to a large number of New Americans, many of whom are Italians.

\*\*The period set aside for the special study of Home Missions extends to January. The Literature Department will be glad to furnish the new Home Mission stories for Sunday school work, attractive stories of the children on the mission fields, taken from the letters of the missionaries. These are such that they may be used at any time. If you have not had them, send for them now.

\*\*Mrs. Amalia Paulini, our missionary to the Slavic races in Homestead, Pennsylvania, has carried on her work this year under the most heartbreaking personal troubles. Fourteen of her brothers, nephews and cousins have been killed in the war.

\*\*Surely there is need of a Five Year Program for the good of the missionary cause, when from twenty to twenty-five per cent only of the women of our churches have manifested an interest in missions.



\*\*As the Christmas season draws near with its privilege of gift-giving, we wish to remind those who would keep alive both their interest in missions and their desire to give, of the attractive and helpful booklet, "Merry Christmas on Home Mission Fields." It is bound in Christmas colors and is full of the joyful spirit which pervades missions. Send orders to Literature Department, 2969 Vernon Ave., Chicago, Ill. Price 10 cents, postage 2 cents.

We have gift envelopes for Home Mission Offerings which may be secured at the above address. Send postage.

\*\*"A Missionary Prayer Cycle" is part of the title page of the very attractive and comprehensive Prayer Calendar just issued by the Woman's Baptist Mission Society of Illinois. The women of this state will surely want them and those of other states will find them suggestive, if they are planning similar publications. Copies are twelve cents and may be obtained from 706 Douglas Ave., Elgin, Ill.

#### SUGGESTED PROGRAM

As a member of your Program Committee you are beginning to plan for the new topics of study for another year. Why not give one session to the consideration of the "Five Year Program" and the part the women are to have in realizing it? The Woman's Mission Union of Chicago Association gave a morning to this subject and no more profitable and inspiring meeting has ever been held by this organization.

Perhaps these questions may suggest an outline for study:

What share will the women of my church have?

What share will our chapter of the World Wide Guild have?

What share will our Sunday school have?

What share will I have?

How can I help the women, the Guild and the Sunday school to have their full part in this splendid task?

Use the articles in *Missions* by Mrs. Westfall, Mrs. MacLeish and such other leaders as speak from close and enthusias-

tic study of this program. You will go from this meeting with grateful hearts that here is something definite that links you with your whole denomination, and as you pray and work you will be looking forward eagerly to the close of the year and asking, "How far have we exceeded the first year's part of this Five Year Program?"



#### CHRISTMAS GIFTS

Shall we make our own Christmas this year the very best we have ever known? You know the Christian Indians at the beginning of their Christmas parties always bring "Jesus' Christmas Gift" first. All year they have saved out of their meager earnings that they may have gifts to lay at the feet of the Christchild, even as the Wise Men of Old.

There are several places on our Home Mission fields where Christmas giving would brighten many lives. Wouldn't some class of boys or young men enjoy providing feed for the horse Miss Pauline Whiting rides as she goes from home to home among the Mono Indians of California? The road is rough and steep and a friend has given her the use of a horse for her work but horses must be fed and a missionary's salary is very small. Five dollars a month will carry this messenger of glad tidings to many more lives than she could reach without her horse.

In Nevada is a small mission church where the Piute Indians gather for worship. It costs \$25 a year to buy wood to heat this place and who will make these Indians and Miss Elizabeth Glick, their missionary, a Christmas gift of this fuel? How much brighter your Christmas fires will burn if you have helped to make these red brothers comfortable as they meet for prayer and praise.

Down in Porto Rico is the Day Nursery. You know how many things are required to make your one dear baby comfortable. Just multiply that by ten and then face the babies and an almost bare room, and what would you do? Bravely try to supply the need yourself as Miss Lake did until a sister missionary told on her? Then the Board made an additional appropriation of \$50 and now gives you the opportunity of refunding this amount,

thus having the joy of providing for these poor, neglected wee ones.

In addition to the money Miss Lake asks for the following supplies:

Medicines, such as castor oil and zinc ointment.

Bandages.

Pair of baby scales (which the doctor says are as necessary as the milk).

Thermometer and ice bag.

Rompers.

Towels, diapers, small sheets.

Bottles and rubber nipples.

Wash cloths.

Little thin muslin slips (not night dresses).

Sand box and substantial toys.

A little bed.

Ice box for the milk.

Talcum powder and soap.

These supplies should be sent to Miss Mary O. Lake, 3 Bertoli St., Ponce, Porto Rico. The money should be sent to Mrs. E. C. Marshall, 2969 Vernon Ave., Chicago, Ill.



#### Suggestions for Holiday Literature

Secure Christmas Gifts for your friends from our Literature Department at 2969 Vernon Ave., Chicago, Ill.

KIOWA, the Story of a Blanket Indian Mission, by Miss Isabel Crawford, price \$1.25.

THE TWENTY-THIRD PSALM as rendered by Miss Crawford in the Indian sign language may be had in two editions, 15 cents and 25 cents.

INDIAN LEGENDS AND TRADITIONS, from the Hopis, Kiowas, Monos, Alaskans and Crows, price 15 cents.

LITTLE NATIVE AMERICANS, an Indian tracing book for the little ones, price 10 cents, per doz. \$1.00.

PRINCE AND UNCLE BILLY, by Dr. Charles White. The little folks will be delighted to hear the animals and the birds tell of their experiences on the Home Mission Fields, price 75 cents.

OLD COUNTRY HERO STORIES, these stories of Garibaldi, John Huss, Neesima and others will please the boys, price 25 cents.

EVERYLAND, that delightful Missionary Magazine for boys and girls, will be a monthly instead of a quarterly visitor hereafter. Send a subscription at once for your little friends so they may have the first number for Christmas. Subscription price \$1.

MISSIONS, a charming monthly visitor—a fine Christmas gift. Only 50 cents the year, with gift card.

Program suggestions for Christmas Meetings.

MERRY CHRISTMAS ON HOME MISSION FIELDS among Negroes, New-Americans and Indians. Material for your December meeting, price 10 cents.

**THE LITTLE FOREIGNER'S CHRISTMAS EVE**, arranged for seven tableaux, price 5 cents.

**THE CHRISTMAS SPIRIT**, suggestions for the celebration of Christmas for churches and communities, price 10 cents.

**CHRISTMAS ENVELOPES** for your Christmas offering will be sent upon request.

**This year \$34,500 for advance work in addition to regular budget.**



### Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9. — Miss **MINNIE MATTHEWS**, missionary among mill and mining populations, Walsenburg, Colo.

December 10. — Miss **MARTHA AMES**, missionary among Chinese, San Francisco, Cal.

December 16. — Mrs. **BERTHA I. BEEMAN**, Sunlight mission among Hopis, Tereva, Ariz.

December 17. — Miss **MARTHA HOWELL**, dean of the Missionary Department, National Training School for Women and Girls, Lincoln Heights, Washington, D. C.

December 18. — Miss **JANE MAYNARD**, editor *W. A. B. H. M. S.*, Chicago.

December 25. — Miss **S. E. OWEN**, secretary at Mather School, Beaufort, S. C.

December 26. — Miss **BELLE CHISAKOFFSKY**, missionary among mixed Slavic races, Wilmington, Del.; Miss **HELEN HOWE**, kindergarten, Chinese school, Oakland, Cal.

December 27. — Miss **ELLA KNAPP**, field worker among negroes, Birmingham, Ala.; Miss **DIXIE WILLIAMS**, teacher in Hartshorn Memorial College, Richmond, Va.

December 31. — Miss **DAGNY PETERSON**, general missionary, Seattle, Wash.

January 1. — Mrs. **DARTHULA GREE**, field worker among negroes, Clarksville, Tenn.; Miss **MAY HAMILTON**, teacher Spelman Seminary, Atlanta, Ga.; Miss **PAULINE WHITING**, missionary among Mono Indians, Dunlap, Cal.

January 6. — Miss **MARIE MEEREIS**, missionary among Slavic races, McKeesport, Pa.; Miss **CORA BEATH**, missionary at Mariner's Temple, New York City.

Missionaries whose names do not appear on their birthday dates, should notify the Editorial Department.

**This year 10,000 new subscriptions to MISSIONS.**

**This year 30 new missionaries.**



### New Auxiliaries

Idaho — *Cœur d'Alene* (Y. W.).  
Kansas — Onaga, Pathfinder Chapter of the World Wide Guild.

Nebraska — Mead, Immanuel Church.  
New York — Harpersville; Otsego; Flatmoon; East Chatham; Berean Marcy.  
Washington — Newport.

### New State Directors

Ohio — Mrs. M. R. Sheldon, Wyoming (Y. W.).  
Pennsylvania — (Western) — Miss Anna R. Stratton, Pittsburgh (Y. W. & Ch.).  
Utah — Mrs. John Gebhart, Ogden.  
Vermont — Miss Beulah Bates, Bennington.

### New Associational Directors

Illinois — Macoupin County Asso., Mrs. M. A. Rowton, Palmyra.  
Indiana — Coffee Creek Asso., Mrs. Florence Hubbard.

Iowa — Oskaloosa Asso. (Y. W.), Miss Clara Tinsley, Ottumwa.

Kansas — Kansas River Asso., Mrs. W. O. Frericks, Alta Vista.

Michigan — Osceola Asso., Miss Mary E. Burns, Cadillac; Saginaw Valley Asso. (Ch.), Mrs. F. E. Gainer, St. Louis.

Ohio — Toledo Asso. (Y. W.), Miss Mary Gilbert, Toledo; Zoar Asso. (Y. W.), Mrs. H. H. Bell, Steubenville.

South Dakota — Southern Asso., Miss Lura E. Price, Centerville.

### Wants of Missionaries

#### CUBANS

Miss Margaret Renshaw, Iglesia Bautista, Bayamo, Cuba. — Dolls, balls, candy boxes. Miss Lula Jackson, La Maya, Cuba. — Sewing cards.

#### INDIANS

Miss Elizabeth G. Glick, 65 Bell St., Reno, Nevada. — Christmas Boxes, phonograph.

Miss Ida Woffard, Lodge Grass, Mont. — Three or four copies of Webster's dictionary.

Miss Ruby P. Norton, Pryor, Mont. (freight and express, Edgar) — Unbasted quilt pieces, large thimbles.

Miss Joan Saunders, Murrow Indian Orphanage, Bacone, Okla. (freight and express, Muskogee) — Wraps for girls from 5 to 18 years of age.

Miss Bernice Foulke, Auberry, Cal. (freight and express, via Elparado) — Quilt material, Christmas boxes, white thread No. 50.

Miss Gertrude Mithoff, Saddle Mountain, Okla. (freight and express, Mountain View) Christmas boxes.

Miss Mina Morford, Indian University, Bacone, Okla. (freight and express, Muskogee) — Blankets, dish towels, sash curtains, 37 inches in length.

Miss Lillie Corwin, Stewart, Nevada — Records, "Disc or Cylinder," Christmas boxes.

#### ITALIANS

Miss Ethel Fownsbrough, 3342 N. 16th St., Philadelphia, Pa. — Pieces to be embroidered, basted garments for Industrial school, materials for sewing classes, games for boys, dolls for Christmas.

Miss Sarah Noyes, 213 E. 123rd St., New York City, N. Y. — Clothing for children, especially shoes and coats.

Mrs. Marie C. Conversano, 830 E. 163rd St., New York City, N. Y. — Clothing and shoes for men, women, and children.

#### MEXICANS

Mrs. Paula B. Tooms, 6a de Humboldt 8, Puebla, Mexico — Sunday school papers and temperance literature.

#### MILL AND MINERS

Miss Myrtle Rayner, Carneyville, Wyo. — Anything for use in kindergarten.

#### NEGROES

Mrs. Belle C. Mebane, 310 Chestnut St., Portsmouth, Va. — Basted garments, clothing, Christmas boxes.

Mrs. Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn. — Clothing, shoes, material for sewing school, Christmas box or barrel.

Miss Marion L. Davis, James City, N. C. — Wall blackboard, Sunday school papers, Industrial school supplies, barrel of clothing, including some for small boys, Christmas boxes.

Miss Sarah Germany, 1959 Poydras St., New Orleans, La. — Clothing.

Mrs. Lydia C. Rogers, 900 Nebraska Ave., Kansas City, Kan. — Needles, scissors, thimbles, white thread No. 30, quilt blocks; shoes, stockings, clothing for boys and girls, good print Bibles for old people, unbasted patchwork.

Miss Carrie Cole, Morehouse College, Atlanta, Ga. — Playground equipment (swings, slide, grant stride).

#### SYRIANS

Miss Carrie B. Masteller, Franklin Square House, Boston, Mass. — Good up-to-date books for adolescents, Sunday school papers and cards.

#### SLAVIC RACES

Miss Blodwin M. Jones, 1201 Hillside Ave., Edwinstown, via Wilkesbarre, Pa. — Christmas boxes.

# THE WORLD WIDE GUILD

CONDUCTED BY MARGARET APPEGARTH

## "SELF-STARTERS"

OR

### "A PENNY-FOR-YOUR-THOUGHTS"



HERE is an entirely new Ford conundrum, exactly three minutes old (or *new*): "Why are all Farther Lights members like Ford automobiles?" Because, to be really useful in all kinds of weather and emergencies, they need "Self-Starters!"

Doubtless you have seen the woe-begone plight of the man who hops out of his auto in a congested down town street, in a thunderstorm, to desperately crank and *crank* and CRANK at the inner workings of his obstinate little car, while the rain pelts down his neck and the blocked traffickers scathe him with ridicule. Life is awfully black for him, poor fellow. He knows only too well what joy a self-starter would give him, but he can't afford one *this* year!

And how about our World Wide Guild drivers? Bless their hearts, haven't you ever seen them cranking away for dear life at the inner workings of their little machines, trying to make them run smoothly to keep their place in the orderly onward procession of the other church activities? Every once in a while some little unexpected hitch arises, and you look as woe-begone as busts of Dante as you realize that the machinery of officers, study-books and members isn't all you need. Don't be too down-in-the-mouth about it, just remember Jonah: *he came out all right!*

The purpose of these few paragraphs is to convince you that *you* can afford a self-starter, at the sum of ONE CENT! This little department is conducted for the benefit of girls—each of us gets stalled once in a while, or we run hopelessly in a

rut till we get sidetracked. We all need new modern appliances to our little F.L. cars, our old tires are often all *tired out*, it's awful to go on *rims* very long. Now here is a hastily prepared list of some of the things you can have little articles written about in this department, provided you can afford that Penny-for-Your-Thoughts. Read them over to see which you need: The Topic which draws most postal cards gets the first answer:

1. IT PAYS TO ADVERTISE! How do you announce your meetings? Just a dry, gloomy notice on the church calendar, and a perfunctory announcement from the pulpit? A gay little poster plus a gay little jingle should be hung on your church Bulletin Board each month. If you want suggestions about how and what to make, and whom to get to make them, there are lots of nice juicy ideas for you!
2. VARIETY IS THE SPICE OF LIFE. How much spice are you planning to put in your programs on "The King's Highway?" It really is brimful of fascinating material; if you would appreciate little suggestions on ways of presenting the chapters, it will only cost you a cent!
3. HOW ABOUT RAISING YOUR MONEY? Perhaps an interesting little program specially on "Giving" (but tactfully dubbed something else!) would help your girls to see that There's a Reason.
4. Do you find that the time for PRAYER in YOUR MEETINGS is meaningless? Perhaps several little talks on Prayer would clear up the subject; for instance, a meeting on "Spiritual Photography":
  1. The Lens (the value of vision).
  2. The Film (Sensitiveness).
  3. Making the Prints (influence of prayer).
  4. The Fixing Bath (the habit of prayer).
5. Do you notice that the girls in your church need MORE SOCIAL LIFE? Often



you could do untold good by developing this normal social craving with nice jolly sugar-coated missionary socials, to which the boys are invited, too, of course. For instance:

January—An Auction. An hilarious affair in which all sorts of duties are auctioned off for beans to the highest bidder.

February—A Valentine Party, in which a very funny but effective way of getting girls to work on committees is perpetrated.

March—A Mad March Hare Tea Party, — a la "Alice in Wonderland."

April—"A Monsoon"—an Indian variety of April showers, when toys and other supplies may be collected for a missionary.

May—"A May Pole Flower Social," in which the flowers give a little play.

June—"Wedding Bell(s)," a quaint little evening when weddings of the various nations occur!

July—"The Glorious Fourth."

6. Are you a Sunday School Teacher who feels that as a Farther Lights girl she would love to teach missions in her class, if she knew some attractive way?
7. Or perhaps you are a mother with little children, or an older sister, who wants to interest the family in the world children, but doesn't know how? The answer is "BUNDLES!" only you will need to know a little more than that if it really interests you!

Please invest your cent in a postal card, on which state which of the above problems you want discussed in this department. We want to be of use to you, to meet your actual needs, and in as far as you spend this Penny-for-Your-Thoughts we can do our share in giving you a self-starter. The postals may be addressed to:

MISS MARGARET APPLGARTH,  
593 Park Avenue, Rochester, New York.



### The Wonderful Gift

*"For God so loved the world that He gave His Only Begotten Son."*

Wonderful, wonderful Gift!

As I extend to you, dear Worth While Girls, my Christmas greeting, my best wish for you, each one, is that at this blessed Christmas time your hearts may respond as never before in loving gratitude to God for His wonderful, wonderful gift to this whole wide world.

"How silently, how silently,  
The wondrous gift is given!  
Lo, God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in."

Isn't it blessed that it is an individual gift? What has it meant to your life? Let us each one guard against the danger of becoming so entangled in the necessary machinery of our Guild organization as to miss its highest and deepest purpose, which is to let "the dear Christ enter in" to our hearts in such a way that He shall make us responsive to the silent appeal of the women and girls who have not heard the "good tidings of great joy."

To this end, we have a Special Gift Envelope for our World Wide Guild which will be ready December 1st, and into which we hope you will place a Christmas offering, adding to it from time to time through January. Then in February we shall have a special day or week in which the gifts of our girls and young women from sea to sea will be received. We think it will be nice to apply this splendid thank offering to the fund for the enlargement of our Girl's School at Sendai, Japan, as there is imperative demand for better equipment there. Write to Miss Burr for the leaflet entitled "Oriental Building Shares" which gives details.

We now have 171 Chapters enrolled, and as a matter of interest I am giving a list, that you may know just how your district stands.

Atlantic District 46; New York 31; New England 11; East Central 16; Central 38; West Central 14; Columbia River 3; Northwestern 8; Rocky Mountain 1; Pacific Coast 5.

The two states in the lead are Missouri 30, and New York 31.

I want you all to know how much I appreciate your nice letters and how grateful I am for your hearty co-operation. I find that Buffalo is just the place for my headquarters for I have had delightful calls from three District and State Secretaries the past month, so don't forget me, any of you, as you pass through on your way to Niagara Falls, or New York, or up

the Lakes, for the latch string at 207 Andersen Place is always out.

I am delighted to add two more names to our list of District Secretaries—Miss Alice W. L. Brenison, 426 W. 62d St., Chicago, for West Central, and Mrs. W. W. Adams, 1012 University Place, Boulder, Colo., for Rocky Mountains.

Mrs. MacLeish, as usual, has been busy planning another surprise for us—Poster Stamps made especially for our Guild—isn't that splendid? They will be ready about December 1st and you may apply for them either to Miss Burr or to me. There has been such a growing demand for our Manuals that with the publication of the second edition it has seemed wise to charge five cents apiece for them, so when ordering will you please enclose stamps? The new ones have one important change, the insertion of our Covenant which reads as follows:

*"Mindful of the Millions who are still in darkness because they know not that the Sun of Righteousness has arisen with healing in His wings;*

*Remembering the words of Christ who said, "I am the Light of the World," and again, "Ye are the light of the world"; I gratefully pledge myself to work henceforth with Him, giving time, money, and prayer, that upon such as "sit in darkness and the shadow of death, the light of life may shine."*

Shall we not this year make the King's Business our chief business?

And lastly, may I ask you to be very particular when writing me to give your full address? Two letters I have been unable to answer because one was signed, "Miss C—, Pittsburgh," and the other gave full name and street number (Green Street) but no city. The postmark failed to throw any light on the subject, so two people are wondering why I do not answer their letters. So, please give full name and address written clearly, and I will answer as promptly as possible.

Merry Christmas to all!

Faithfully yours,

ALMA J. NOBLE.



### Wearing the Silver Star

I wish to send a few words of greeting to all the Worth While Girls and the Worth While Girls to be. I am glad so many of you have caught the vision of enlarged opportunities and have accepted the challenge to world wide service which the splendid new organization offers to you. How proud you must be of your name. No more inspiring name, no more compelling watchword, no more glorious symbol can anywhere be found. They mean for you all a life worth while and a victory for the Kingdom of our God.

There is a splendid tonic in the words worth while and grow. They do not tolerate indifference and listlessness in the things of the Kingdom. They sound, on the other hand, an urgent call to the Christian young womanhood of our land who are in organized classes and societies to rally to the King's work. He hath need of you now and the splendid class of which you are a part. He hath need of you to put new impetus and new enthusiasm into churches where there are no organizations for young women's work. Your worth while goal cannot be achieved until all Christian young women are studying, giving and affiliating their work with that of the World Wide Guild.

How much are you going to make it mean for the Kingdom because you wear the silver star? I like to associate with your symbol a beautiful thought given to us by Mrs. Lester, president of our Woman's Baptist Home Missionary Society. Recently when she was visiting the Indian Mission stations on the lonely plains, it seemed as though her nights were spent right under the shining stars with nothing to shut them in or to dim their brightness. As far as her eye could see in the deep blue canopy above were myriads of gleaming lights. Their soft and lovely radiance shone into her heart and she said, "How near they make God feel." This surely must be the message of our stars. May they like the starry host soon shine all over our beloved homeland and span the whole wide world.

Cordially yours,

NERA B. GRAY,

Chairman Committee on Young Woman's Work,  
Woman's American Baptist Home Mission Society.

### A Girls' Society and How it Grew

BY MRS. J. A. SMITH

It began as a little reading club of a few friends who met afternoons during vacation to do fancy work and read a story-book together. Hearing of this, an invalid lady who was an ardent lover of missions, suggested to an elderly friend, also a lover of missions, that the girls be invited to meet with her regularly and read a missionary book. As they were all Christian girls they were pleased with the plan, and six of them came to read the "Lady of the Decoration." This was chosen by the leader as sufficiently interesting to hold the attention and as an introduction to other things. At the second meeting a map was used to locate Hiroshima, and our own mission stations were pointed out. Later followed a study of all our kindergarten work. At the third meeting which by this time had ten or twelve in attendance it was suggested that instead of their own fancy-work something might be done for others and the making of picture scrap-books for a hospital was begun. At the same meeting it was proposed to organize as a society, and a committee was appointed to draft a constitution and select a name, the leader merely suggesting that the name should be one suitable to be given in the church notices. In this as in all later doings the leader has been more of a follower, because girls are brimful of ideas and plans. To her surprise, the name selected was "Young Women's Missionary Society," and the membership was to be composed of high school girls. Soon a somewhat systematic study of early missions was taken up, and the dressing of some lovely dolls sent to Assam for Christmas led to an interest in that country. "Ann of Ava" was fascinating reading for foreign missions, and the life of Miss Crawford for home missions. The sewing has mainly been the making of little outing-flannel quilts pieced in pretty designs, and many warm and dainty outing flannel garments, dresses, sacques and skirts for the Foundlings Home of the city. Nothing was said

about money at first, except the penny expense-box for the buying of thread, etc., the sewing materials all having been given, and for occasional refreshments. Happily, Miss Bissinger came and told about her girls in the Philippines, and then mite-boxes were given out. Next Miss Martin came and told them about Porto Rico work, and other mite-boxes were given, so that it has become a complete society with the three departments, Home and Foreign missions, and Aid society in its help for the poor, in its contributions to Christmas boxes for China and for Oneida Institute. Its meetings are informal and social, but there has been the learning of correct methods in conducting the business, and the leader has felt proud of her young officers, and of their zeal and efficiency. The pressure of high school duties, of music lessons, etc., has been such that it has been understood from the first that nothing should be asked of the girls outside of the hour and a half after school once in two weeks. The roll-call items are mainly taken from "Missions," and the magazine is read by nearly all the girls in their homes. The class feeling often felt in high school finds no place here. Nearly three years have passed and two of our "faithful six" have graduated and gone away to college, and the seniors have most cordially welcomed the first year girls and urged them to come in with us, so there are several new members. We expect to become charter members of the World Wide Guild.

The development of this society has been so simple and natural that it seems as though it might be done in every church, and let the thought grow that a missionary meeting is a pleasant place and that it is a delightful thing to belong to a missionary society.

It need scarcely be said that invaluable aid was rendered by the pastor and his wife and by the mothers and other friends, to whom its success is largely due.

This account is written in the hope that its suggestions may be helpful and may aid in the extension of Christ's kingdom.



# THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

**Wanted: A Woman's Medical College  
in South India**

BY DR. IDA S. SCUDDER, OF NELLORE

I have come home from India with a great burden on my heart which I would now like to pass on to you.

In South India we have no missionary medical college for women. Two years ago I stood *alone* in a hospital in which we treated over twenty-three thousand cases. Many other women doctors stand alone to-day. Our Board, seeing the need of another doctor, went through all of our medical colleges and churches asking if there was not a doctor whom they could send over there, because it is almost impossible for one woman to do that vast work alone. In this whole United States we could not find a doctor to go to India to help those dying women. Scotland and England came to our aid, and we now have a Scotch woman and an English woman there in the American hospital because our United States could not send us a doctor. I was almost ashamed of the United States and I am usually proud of it. It has made us realize that we must turn to Indian women to help India. We must build a woman's medical college. China and Korea have their colleges working, but in South India we have only just faced this problem. Now we are getting a greater vision and training Indian women to go out to their own women, and of course they will reach them far more readily than we can.

Just before I left India a very advanced Brahman woman of an eminent family

came to me. She herself is a widow, but she has not had to be treated as the widows ordinarily are. She said, "I am going to study English while you are at home, and if you get money enough for that college, I am going to be a member of the first class." Just think of it, you who know anything about India, what it would mean to start that college with even one Brahman woman of high standing in it. I am looking for friends at home to build this college for us and we want to build it well. We want an institution that we shall not be ashamed of.

In India there are over one hundred and fifty million women, and two-thirds of those women cannot allow a man to enter their doors. Men doctors may not treat them, so they need women physicians. Sometimes you hear of the beauties of Hinduism. I wish I could put you in the midst of that dreadful system and you would soon see there are not many beauties in it. There are some beautiful writings, but they are not lived up to. In the meshes of caste, India is entirely bound, and India can never be a strong nation until the caste system is broken. It will be broken more through medical work than in any other way.

The thing that appeals to Christians most as the fruits of Hinduism is the child-wives of India. A young man, a professor in our college, came to the dispensary and said to me, "I am going to be married." I said, "That is very nice. Whom are you going to marry?" He mentioned a girl in Madras. He was a B.A. graduate of the University of Madras. I happened to



say, "How old is she?" He answered "She is seven"; and he was an educated Brahman, of the University of Madras. I said to him, "How can you do such a thing?" He shrugged his shoulders and said, "It is our custom. We cannot help it. I must do it." So that is where many of the educated Brahmans of India stand today.

I once went to a wedding, and the little



AN INDIAN TRAINED NURSE

Anadamma, graduate nurse of the training school of Nellore Hospital, who passed with first honors in the government examination for nurses for the entire Madras Presidency. She has Mrs. Longley's baby in her arms; she was Mrs. Longley's nurse when the baby was born.

girl came dancing out with her beautiful clothes and was so proud of herself; she wanted me to admire her jewels and clothes and was as happy in her innocence as she could be. She was, perhaps, six years old. I glanced across the courtyard, and over on the other side I saw a man of over fifty and he was dressed as a bridegroom. The mother was sitting near me and I turned to her and said, "Do you mean to say you have given your beautiful little girl to that old man?" And she said, "What else can I do? It is our custom. It is our caste."

If that man had died the next day our lovely little girl would have been a widow,

and in the orthodox Hindu families of India there is nothing more terrible than the fate of a child widow. Sometimes when you are in one of their houses you see a little wistful face peering through a slight opening in the door. You say to the woman, "Who is that over there?" and at first they do not answer you at all. Then you say again, "Who is that little girl?" and they will say in the greatest scorn, "She is nothing but a widow." She is shut out in the darkness and the shadows, never allowed to know anything beautiful, never allowed anything lovely. She grows up in darkness and sin and *she* cannot help it. Today in India there are three hundred thousand of those little children under ten years of age who are widows and many are suffering in this way. Our medical work is just reaching out to those little widows.

The women of India need our love and sympathy tremendously. Caste is being broken down by our hospitals more than by anything else.

One morning a nurse came to me and said, "I have no room and no facilities for any more patients." I went into the ward to see the situation. I found a patient on each bed and a patient under the bed. That was the way Salome had solved the question of where to put her patients in her ward. It was on such a day that an old woman came. She had walked many miles, and I could not turn her out, so I sent for the nurse again and said, "This woman needs help very much and we really must take her in." We purchased a mat and put her on the veranda, but she was very discontented. She said to me, "I came all these miles and you put me down here on the floor on a mat just as I could have done at home." A caste woman in the ward heard this old low caste woman saying this, and she came out, saying, "Let her take my bed and I will come out on the veranda." If any of you realize what caste means you will perhaps realize what it meant for that woman to offer her place to a low caste woman.

One day I saw a tall, fine-looking Mohammedan standing at the door. He brought in his wife, a little bit of a girl. She could stand under my arm. I could not get a word out of her the first day. At last I persuaded her to come for ex-

amination and we found we would have to keep her for a long time. But we could not win her love. We feel in our mission hospital that love means more to the women almost than the treatment. She would not respond at all. She was one of those little child-mothers and I said to the superintendent of nurses, "What are we going to do to win little Aminabee?" We then thought of a beautiful doll in the storeroom and I took it to her and said, "Aminabee." There was no response. She was lying with her face to the wall. I called her again and said, "I have something for you"; and she turned, and when she saw that doll she put out her little hands, took the doll and just loved it. It never was out of her arms many minutes all the rest of the time she was there. That broke down the barrier. After that she was very affectionate and loving. A few months later she came back to the hospital and as I came out on the inner veranda I heard her little voice say, "O, she is coming"; and with that this little girl ran down the veranda and threw herself into my arms, looked up into my face, and said, "I have come home."

That is what our hospitals are doing for the little ones of India. When the little

girls and women come back to us again they come home. Friends, anything you can do for India or China or any of those great lands without Christ will pay you better than anything else you can do.

Through such a college the sufferings of the high caste women destined to die alone will be relieved; the closely shut-in Mohammedan will be reached; the mute appeal of many thousands of widows will be answered and the darkest corners of India will be made bright by the love and skill which the graduates of such a college will take with them.

(A great note of thanksgiving rises from our hearts when we realize that Mrs. Rockefeller's wonderful legacy will make it possible for Baptist women to take a worthy part in founding the proposed Union Medical College for Women in Nellore. The government has already given twenty acres of land, the Dutch Reformed Woman's Board has given \$50,000 for a new hospital, and other Boards are ready to cooperate generously. In this school our Baptist Telugu girls can be trained to become competent helpers in our Baptist hospitals at Nellore and Palmur and other centers. — Ed.)



MRS. HEINRICH'S ORPHANAGE AT NELLORE.

**Missionary Travel in War Times**

(This Mother's letter will surely touch your heart. — Ed.)

*Bordeaux, France, Sept. 30, 1915.*

We are now on our way back to our beloved work and people. Good friends from the loyal Park Avenue Church, Plainfield, N. J., came to see us off in New York, filling my arms with flowers, fruit and candy. It was such a comfort for our sad hearts to have some one waving to us, because we had so lately "said good-bye to the dearest on earth to us." Our boy wrote in his letter after we left him and little Lila in the splendid care of Miss Clark at Granville, O.: "I feel like crying, when I think of both of you; but then I say to myself, that it is only four more years and then I will be happy again; and then I go on playing." Lila says that every one in the Home prayed for our safe journey. May God give them all friends, while we are away; they have already sacrificed their father and mother so many years out of their young lives, but good friends have proved a great comfort and help to them.

We left by the French boat *Rochambeau* on Sept. 11th and arrived here in Bordeaux on the 20th. We had a fairly smooth passage. It was a great treat to have on board Rev. and Mrs. James Perry, going as missionaries for the Y.M.C.A. to Switzerland and later Constantinople.

The last Sunday there was a great suspense as we were nearing the extended war zone. Boats, rope ladders, life belts, etc., were made ready as they feared attack from the dreaded submarines. The electric bulbs were removed from our state-rooms as no lights or even matches were allowed, while all portholes in dining salons, etc., were darkened by heavy coverings nailed on. Most of the 171 passengers slept (?) in their chairs on deck. I believe every one had a heartsearching, and some told me that it had done them good. Oh, it is blessed to be able to say by *God's grace*, "Ready for either," and "whether we live or die, we are the Lord's." We went down and slept in our berths till 5 o'clock when, at the most dangerous place, two French torpedo destroyers came (we were told that three submarines had been chasing us) and convoyed us to safety. The passengers were smiling to

one another and we felt like singing the doxology. The sailing up the Gironde to Bordeaux was beautiful with wonderful sunlit country close on both sides. Our passports are asked for everywhere and we are now waiting to take the first boat to Congo, the *Anversville* calling for passengers at La Pallice on the 10th.

Pray for us as we go to the front to fight for Jesus, keep on sending recruits and implements, and may God bless you who "stay by the stuff!"

Sincerely yours for Congo,

MATTIE FREDERIKSEN.



GRADUATES (1915) OF SARAH BATCHELOR  
MEMORIAL SCHOOL, NINGPO, CHINA

**JUST BETWEEN US****A QUICK RESPONSE**

You may remember that you told of our need of a typewriter some time ago. Dear Mrs. Sinnet joyfully answered and gave me a good "Harris Visible" with French accents added to the keyboard. Being unable to travel for more than a year, on account of my illness, we have been able to copy letters about our work at Sona Bata which we have sent to friends of our schools. — *Mattie Frederiksen*, of the Congo.

## ISN'T THIS FINE

*Emporia, Kan., Oct. 28.*

In response to your note in October Missions I am reporting articles sent by the First Baptist Mission Circle to Miss Pitman, Shaohsing, China, for the hospital shower: 2 feather pillows, 2 sheets, 1 bedspread, 4 pairs pillow cases, 7 towels, 8 face cloths, 8 bars toilet soap, 2 children's nightgowns, 2 pairs hose, and pins, safety pins, and several other things not mentioned in the request. I am hoping to be able to add some blankets to our portion.

Mrs. ADDIE FRANKENBERGER,  
Treasurer Mission Circle.



## HIS GIFT AND MINE

Over against the treasury,  
He sits who gave Himself for me.  
He sees the coppers that I give  
Who gave His life that I might live.  
He sees the silver I withhold  
Who left for me His throne of gold.  
Who found a manger for His bed,  
Who had not where to lay His head.  
He sees the gold I clasp so tight,  
And I am debtor in His sight.

— *Edith B. Gurley, in Christian Missionary.*

NEEDS FOR SOME ONE TO  
FILLBOOKS NEEDED FOR A LIBRARY FOR NELLORE  
GIRLS' SCHOOLS

May be sent by book post direct to Miss Frances Tencate, Nellore, So. India.

1. Accidents and Emergencies (6th edition) — 2 copies, Charles W. Dulles, M.D.
2. Physics — Black and Davis.
3. Chemistry of Common Things — Brownlee and others.
4. Human Foods — Snyder.
5. Chemistry of the Household — American School of Home Economics, Chicago.
6. A Civic Biology — George W. Hunter.
7. General Science — Bertha Clark.
8. Plant Relations — John H. Colton.
9. Household Physics — Butler.
10. Agriculture for Schools on the Pacific Coast — 2 copies, Hilgard & Osterhaut.
11. Books of Poems, well selected — standard authors desired.
12. Two copies of Longfellow.
13. Biographies.
14. Modern kindergarten helps would be exceedingly welcome.
15. A well written history of the United States.
16. The best works on primary teaching.
17. Bible helps are always desirable.
18. Good, clean stories with healthy morals — not too heavy reading (Pollyanna has been enjoyed by our girls).

WHY NOT A CHRISTMAS BOOK SHOWER?



A Sewing Class in Gauhati, Assam, in the wonderful school for girls that is growing so fast. This is where New York District is erecting a new building which they are going to call the Emily Barrett Memorial. In the doorway you can just see a lady peeping out. She is the wife of a learned pundit, the head master of a government school. She likes to come to the sewing class, but would not dare to come out of doors with the Christian women as she is a Zenana lady. Her religion does not allow her the freedom Christian women have.



## HOW CHRISTIANITY STIMULATES EDUCATION

In Shantung Province, China

Pupils in School . . . . . 67,000  
 Christian Pupils . . . . . 7,444 (1-9 of whole number)  
 Christians Number 1 to 1800 of population.  
 Enthusiasm for Education among Non-Christians is to enthusiasm for education among Christians as 1 to 200



For every 4 communicants the Christian Community has one pupil in primary school.  
 For every 16 communicants the Christian Community has one pupil in secondary school.  
 For every 44 communicants the Christian Community has one pupil in college.

## THE LORD'S REMEMBRANCERS

### The Prayer League

The article by Dr. Scudder printed on another page brings a stirring call to prayer. Why is it that with all our medical colleges and medical students America has failed to respond to such a summons to such a work? Is not the secret in the prayer lessons of many of our Missionary Societies? All prayer circles and individual intercessors are asked to put the following object of prayer on this daily prayer list:

PRAY THAT MISSIONARY PHYSICIANS MAY BE FOUND FOR THE WOMAN'S HOSPITALS ON THE FIELD. This appeal comes from many Boards.

These hospitals, the most sorely needed, cannot be kept open unless properly qualified medical women can be found to run them.

A letter received some months ago from Mrs. Armstrong of Rangoon, but crowded out for lack of space, asks particular prayer for the coolies who come from India to work in Burma, and that an evangelist may be found who will work among

them on shipboard during the enforced idleness of their passage.

### What is Prayer?

Prayer is a fixed habit, a constant experience, the Christian's vital breath, the bulk of his life, the practise of fellowship with God, a normal, incessant, and inevitable outflow of one's entire nature as a child of God. We pray in proportion as we lead the Christian life; the one goes out with the other. We pray as we live—as devotees of, and as absorbed in, the great Enterprise. Selfishness disappears. Personal petition becomes a very minor factor; petition for purely personal ends is not thought of. We have difficulties to meet, but these stand related to God's ends, which we have made our own. They still have a personal tang, as did Christ's plea in Gethsemane; but our sense of personal ordeal melts into our sense of the needs of the Kingdom, and so our will is merged in God's will. When we really pray, God and we are thus far one, and victory is sure.

(From a recent work by John T. Farris entitled "The Book of Answered Prayer.")

## SOME SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MAC LEISH

### To the Colors

We are entering upon a big campaign in our Five Year Program of advance. No one thinks it will be easy; but every one who thinks seriously, and every one who prays, knows that *we can do it*; and every one who understands the situation sees that our usefulness as a denomination, perhaps our very life, depends upon our achieving. Do you know, does everyone realize, that the whole battle for Foreign Missions has to be fought out right here in Christian America? God has done His full part. For a century we have prayed Him to open doors, and He has answered our prayers—not only are doors everywhere open, but in many places even indifference has disappeared. See village after village in India in our fields, begging that missionaries may be sent there to prepare them for baptism and Church membership. They have decided that they want to become followers of Christ, but they know so little about how to take the step. See the girls and women of China asking for their chance to learn to read and think, so that they may study the way of salvation.

Can we keep Christ in America? Only on one condition—that we give Him to the half of the world still in darkness. Can we be for one moment so egotistical, so foolishly selfish, as to believe that Christ is satisfied with the travail of his soul now that, through the devotion and self-sacrifice of his ancient saints, his salvation has been carried through Europe to great, rich, potent America? Verily no. Are we not deluding our souls if we smugly believe that we can have salvation for ourselves even though we fail to come to the Lord's help against the mighty?

The fight is on. The foe is mighty. The need is great. The noblest leader of the ages calls for every one of us. Shall not each of us answer, "Here, Lord, am I"?



### How the Forward Movement Committee Did It

This is the committee that each year plans for advance work in the splendid Woman's Mission Union of Chicago. For the last two years they have been bending their energies especially to the problem of getting missionary instruction introduced into the Sunday school. They have found that the most effective way to accomplish this is to work through the woman's circle in the church. When two or three of the women of his own church go to the Superintendent and talk with him of the importance of training the children in a knowledge of the great mission work which it belongs to our denomination to do, and confer with him as to ways of bringing it about, it counts for far more than communications sent by mail, no matter how fine they are.

With the first of January comes the period of Foreign Mission study in the Sunday schools. The subject this year is to be the Mission Sunday Schools of the Orient. The work is to be conducted along much the same lines as last year, lines which have been followed during the Home Mission period this past autumn. There will be three sets of stories, primary, intermediate and senior, and picture charts in two colors which will convey facts to the eye. These stories can be given to the classes, or to the school as a whole, as a part of the opening exercises. The thing that is a necessary preliminary is that someone shall interest the Superintendent, and secure his consent to give a little time to this important work. **WILL YOU BE THE WOMAN TO DO THAT? DON'T WAIT TO BE APPOINTED. JUST VOLUNTEER IN THE SERVICE.** The children love the stories and you can never know how great a work you may be doing in this simple way, for among those children are the missionaries whom we must send out in the next few years to continue the very Sunday schools of which we are studying,



as well as the rest of our great and growing Baptist Mission work.

Now please, dear Baptist woman, don't read this and forget it, or think that someone else will do it. Make it your own responsibility to see that preparations are made promptly, so that the school may be ready to enjoy those stories during the six weeks preceding Easter. One of our aims in carrying out the Five Year Program of advance is "Mission Study with Contributions to Missions in 5000 Sunday Schools." This year we want to bring the number up to 1000, and it will require the active efforts of at least 800 women to do it. Will you be one of them?

#### **A Good Program for Your Mission Circle**

Do any of you know your District missionaries quite as well as you ought to? Suppose you try having them visit your circle in groups now and then. Let me tell you how it was done in one circle, and with what result.

The church calendar announced that several of the missionaries supported by the District would be present at the woman's mission circle that week. Naturally a large number of women came to see how that statement would be verified. When the time for the program arrived, the woman who had it in charge stepped forward and stated that seven of our missionaries were waiting to be invited in to make us acquainted with them and their work.

When they came in it is true they had a very familiar look, but several of them were women who had not before taken part in our programs.

Each one was announced by name before she entered and just a word of explanation given, telling where she was stationed and what kind of work she was doing. Then the missionary representative was introduced and told her story in the first person. It was intensely interesting, and we really had the sensation of being in the presence of the real missionary.

All the information was gleaned from "Our work in the Orient," "Pencil Sketches" of the various missionaries, and letters published in *MISSIONS*. The women

who took the parts enjoyed doing it, and many new voices were heard. Great interest was shown in the portraits published in the "Pencil Sketches" as they were passed about the room.

Just try this plan once in a while. You will enjoy the result, bring the variety and dramatic touch into your meetings which they need; and best of all, you will be making your missionaries very real and live to all your women. Their letters in *MISSIONS* and their reports in "Our Work in the Orient" will mean much more to us all after we know them personally.

#### **Concerning those Per Cents of Honor**

Were you not interested to find where your District ranked at the end of the second quarter in the matter of quarterly payments? The third quarter ends with December, and a new statement will appear in February *MISSIONS*. Let us make it as high as possible. Cannot the Districts that are in the forties get up to fifty per cent?

Additional reports came in from New York and West Central, which would have raised their standing somewhat, but they were too late for the November issue.

Now do your best. Three quarters of your year's apportionment is due the Society Dec. 30th. Can you not have it in by Dec. 15th, so that your District may have the credit and be able to make a good report? If you haven't it all in hand, why not borrow what is lacking so that the report may be made. If you don't do the borrowing, the society will have to, for missionaries' salaries have to be paid on time.

You are doing well. Just do a little better.

#### **In Aid of Fulfilment**

It will need us all, dear women, every one of us, to achieve our part in the great new advance. Christ needs us, and we cannot excuse ourselves, nor would we if we could.

Our principle aim this year is a great increase in the number of women who are actively working for missions. This means additions to our existing circles and the

establishing of a large number of new circles. We people at headquarters depend upon you women in the churches for this work, and we want to recognize your efforts. Next spring, at the District annual meetings, we want to give out a great number of beautiful little forget-me-not buttons to those women and girls who have helped.

Every one who has gained for her mission circle a new member who will become a new contributor to the great cause of Foreign Missions, and who has herself made an extra gift, above apportionment, will receive one of these charming little remembrances. It will be given, not for any value of its own, but just to let every helper know that we appreciate her aid and forget-her-not. Girls are in this too, and any who cannot make the extra gift may have the button for two new members.

At the annual meeting of the society in Minneapolis, next May, we shall give all our proud District Vice-Presidents a chance to report the number of buttons claimed in their Districts.



#### More Wanted

Miss Helen M. Rawlings, Hangchow, China, is very much in need of a piano. She writes:

Do you think you could get me money for a piano? We need it so much in the kindergarten and if the girls in training take music lessons we have no suitable instrument on which to practice. I do wish we could get one this year—a kindergarten without a piano does not seem just right. It would take from \$200 to \$250 gold. I think \$200 would be enough at the present rate of exchange.

WANTED, Pocket knives, Towels, Wash cloths, Tooth brushes, Handkerchiefs, Pencils, Small Thimbles, Soap, Dolls. Last but not least A BASKET BALL.

All these can be wrapped well, sewed in cloth, then a heavy wrapping paper, and sent by parcel post (twelve cents per pound), to (Miss) Melvina Sollman, Baptist Mission, Swatow, China.

#### SEE HOW THE ANSWERS COME

Mrs. Frederiksen, en route to Congoland, sends this good word from France: "In June last, when we spoke at the association meetings at Wauseon, Ohio, the president surprised us by saying that the churches in and around Toledo wanted to show their

appreciation of our lectures in their churches about our work in Africa, by giving us a victrola and records. As far as we know, it is among our baggage. It will be a wonder to the Africans, a joy to the tired missionary, and valuable to them all in teaching French, as there are 30 lessons in French among the records with 30 books for same. The West Medford church answered Mrs. MacDiarmid's prayer for a sewing machine. They gave us a good one to be worked by foot power. This is the first one to replace a handmachine we have used for twenty-eight years. Two friends in Johnstown, N. Y., gave me a good wheelchair, which will save my limb from much pain in walking to the dispensary and school and wards. In Boston a friend had printed 30 of the 'old good' Congo hymns in a pretty booklet, in 1,000 copies, to be used by school children who cannot afford to buy the big hymn book."

#### A Correction

Our representative at Nanking Union Christian College is Miss Mary Nourse, not Miss Esther Nairn.

#### Attractive Toasts

The following toasts were proposed at a recent supper of the Interdenominational Union of young women in Boston. It could easily be adapted to other occasions, and is a stimulating example of what a little brains and originality will do to make after-dinner speaking attractive.

Our Pioneers (the women of one hundred years ago).

Our Pathfinders (the women who organized the Boards).

Our Pilots (today's leaders).

Our Pilgrims and Proteges (girls of non-Christian countries).

Our Proxies (the missionaries).

Our Partners (Christian girls of America).

#### A DENVER TOAST

The following is the very end of a toast to Our Girls, given at Denver by Miss Mabel Gurley, the Young Woman's Secretary for Colorado.

So, here's to our girls—our women to be—  
Who, helped by the mothers whom round us  
we see,  
Will soon be a backbone of push and go,  
But a backbone that won't stay back, we know.



### The Endowment Lady Again

It would seem that the Endowment Fund makes its appearance once a year, but it really is an "all the year round" activity. At the beginning of the second year we have, in round figures, \$400, and only \$99,600 more to gain before our \$100,000 Endowment Fund is complete. Last year it seemed so easy—only \$1 from each of 100,000 women—until the following letter came from a minister: "The old lady who started to dip the Atlantic dry with her pint cup has nothing on you! Here's a dollar apiece from Mrs. H. and me for the Endowment Fund with our hearty wishes for success." The letter brought a realization that we had launched rather a large enterprise, but no lack of faith in the final result, especially with the "dollar apiece" attachment, so we are still pegging away with our "pint cup."

Is it such a tremendous and visionary undertaking for Baptist women to raise a permanent Fund to care for the necessary running expenses of their Woman's Foreign Missionary Society? Nonsense! Of course we can do it. There are two ways to help already opened: First

#### A DOLLAR A WOMAN

all of which goes directly into the Fund.  
Second:

#### MAGAZINE SUBSCRIPTIONS

for *Ladies' Home Journal*, *Saturday Evening Post*, *Country Gentleman*, each \$1.50 a year and each giving a profit of 35c. A portion of this is used for postage, stationery and necessary expenses. The rest goes into the Fund.

Our Baptist women could easily send me 50,000 subscriptions and \$100,000 this year (I would willingly "sit up nights" to receive them) and the Fund would be more than raised and all expenses paid. Will they?

Let me share some of the lovely letters that have brought encouragement along with the dollars:

When I read in *The Helping Hand* your Endowment Plan, I thought it was just splendid and want to help. Our subscriptions to *Ladies' Home Journal* and *Saturday Evening Post* are given to a widow here who earns what she can that way and I haven't the heart to take them from her, but send you two dollars to help.—*New York*.

Enclose one dollar toward the Endowment Fund.

Thank God for giving you the blessed thought.—*Massachusetts*.

I enclose my check for one dollar. I do hope and believe this beautiful Fund will grow rapidly.—*Michigan*.

Enclosed find money order for five dollars for the Endowment Fund, in memory of a loved daughter who went Home recently. May you be very successful in your "Dollar-a-Woman" Campaign.—*New Jersey*.

Please find enclosed five dollar check for the named subscriptions. The balance you may keep for your Fund.—*New York*.

I have often wished we might have such a Fund, now I will send five dollars. Perhaps I can send more later; if I can I will gladly do so.—*Massachusetts*.

I read in the *Helping Hand* about your Endowment Fund. I like the plan and will do all I can for it, be it much or little. I will talk about it to the women during the year, and see how many dollars I can influence them to give.—*Oregon*.

Hurrah for the Endowment! Here is my dollar—wish it were fifty.—*Pennsylvania*.

I would like to be one of the 10,000 women to contribute a dollar for the Endowment Fund so enclose a money order for that amount.—*Massachusetts*.

I am so glad that you have originated the idea of the Endowment Fund. I hope that your appeal will meet with a hearty response from Baptist women, and men, too, and that the good idea will soon materialize into a reality.—*Nebraska*.

Enclosed please find two checks, one from my mother and one from me toward the Endowment Fund for the W. A. B. F. M. S. It is a splendid idea and we only regret we cannot do more to help.—*Minnesota*.

Enclosed please find check for two dollars for Endowment Fund. Your own courage ought to inspire us all. I should like to give you a cheer.—*Massachusetts*.

I have been very greatly interested in your plan for an Endowment Fund ever since I first read of it in the *Helping Hand* a year ago. I sent at that time two subscriptions for *Saturday Evening Post* and *Ladies' Home Journal*. I hope to do that again. Now I am sending you two dollars for the Fund.—*New York*.

One dollar for myself and one dollar for some other woman who is unable to contribute—for the Endowment Fund.—*New Jersey*.

I am very glad to be able to be one of your dollar women, also send my husband's name.—*New Jersey*.

Your interest in an Endowment Fund for the Foreign Missionary work has been of great joy to me, and hope you will not get discouraged though the response comes slowly. Our church ladies send \$8.00.—*Pennsylvania*.

It is a privilege to send my dollar to the Endowment Fund.—*Ohio*.

From the first I was pleased with your thought of the Endowment Fund for the W. F. M. S. I am sending you one dollar for the same, only wishing it were a many times larger sum. Perhaps by and by I can add to it. May you have many helpers.—*Rhode Island*.

Please find enclosed one dollar toward your Endowment Fund. It is a Thank offering for God's goodness to me.—*Vermont*.

It is with genuine pleasure that I help to carry out your plan, and send one dollar for my daughter, and one for myself. You must have been inspired when you thought of something so within the reach of most of us.—*New Jersey*.

My heart goes out with rejoicing at the prospect of an Endowment Fund. What a help it will be for the advancement of the work in which we are engaged.—*Illinois*.

I have but little, yet like to help. May God reach hearts and pocketbooks alike. Success to you and your undertaking.—*Illinois*.

Enclosed please find one dollar for the Endowment Fund. It gives me great pleasure to be able to add my mite.—*New York*.

Ever since your grand idea of an Endowment Fund was called to our notice, my mother and I have wished to add our mite. At last I am sending you our dollars. I wish it were many instead of but two. We thoroughly believe in the plan, and are praying for its speedy victory.—*California*.

I have been so interested in your scheme for the Endowment Fund. Here's five dollars from five women—the first dollar I earned myself making and selling jelly—then I asked for a dollar apiece from three Baptist women who have married Congregational men and that made four dollars, and the last dollar I got from a good Baptist deacon's wife, who had "read

about it," but who didn't think to answer it I guess. I am glad it is five dollars, but I wish it were fifty dollars! The best of success to you in this splendid undertaking—how easy it would be raised if all our women sent a dollar. — *Massachusetts.*

My dear mother who will be seventy-eight years old tomorrow sends her dollar with her best wishes for success. I will send one also to help increase your fund a little more. We would be delighted to send more and if possible will do so at some future time. — *New York.*

I am an old lady of "eighty years young" as expressed by a niece. Sixty-three years ago I was baptized by a minister with a missionary heart. My interest in Missions has never grown less through all the years. — *New Jersey.*



### The Publication Department

SPECIAL ATTRACTIONS—SOMETHING NEW  
AND SUGGESTIVE FOR CHRISTMAS

**POSTER STAMPS**—Unusually pleasing. In four colors. Five designs, each representing some phase of our work on the Foreign Field.

1. Evangelistic work in Burma.
2. Medical work in China.
3. Chinese Kindergarten.
4. Japanese Kindergarten.
5. Hospital work in India.

Sold in sets. Five stamps of each of the 5 designs, or 25 stamps, for 25 cents.

**WORLD WIDE GUILD poster stamps.** Every **WORTH WHILE GIRL** will want a supply. Put one on every Christmas package.

Sold in sheets of 25 for 25 cents, or in smaller quantities if desired.

**WORLD WIDE GUILD PINS**—Just what the World Wide Girls are waiting for, the same beautiful silver star with the letters W. W. G. in blue enamel. Ready Dec. 1st. Price 35 cents.

**MISSIONARY COOK BOOK**—To fill the long-felt want of every missionary woman. Best recipes procured from officers and others of our Society. Contains also tried and true recipes for conducting successful meetings—suggestive hints for missionary banquets, etc. Every one guaranteed. Ready December 1st.

**CHRISTMAS MESSAGE**—In booklet form, from our three commanding officers, Mrs. Montgomery, Mrs. Peabody and Mrs. MacLeish.

**POEM "THE KING'S HIGHWAY,"** by Roberta Montgomery McKinney. Issued in attractive booklets. This edition has been especially prepared for Holiday use.

**"TINY STORIES FOR TINY TOTS"**—Missionary stories for the children, 10 cents.

**"OVER THE SEAS WITH A BRUSH"**—Painting book for children, 25 cents.

**MISSIONARY MOVIES IN MINIATURE,** and other novelties for the little folks.

All of the above, also any other literature purchased for Holiday Gifts will be mailed in attractive Christmas envelopes if requested.

**NOTE**—It is impossible to quote price just at present, on the "Missionary Cook Book," "Christmas Message," and the poem "The King's Highway." Send to the Rooms for full information. Miss Frances K. Burr, 450 E. 30th St., Chicago, Ill.

### Missionary Calendar Announcement

Have you seen the new Missionary Calendar for 1916? It is out in all its bright and brave array, with several new and highly becoming features.

New and original designs by a special artist form the decorations. Three times as many pages as last year—all in green on white with all the District flowers in their natural colors peeping at you from every page—make it the most artistic Calendar the Editor has prepared in the twenty years in which it has been in her care.

Each District controls a month. A beautiful basket of forget-me-nots in their pretty blueness adorns the January and December pages. Smaller than last year, more convenient and in panel shape, the cover a "dream" in blue and green and gold, all embossed on a cream card—it is bound to be admired more than ever before.

Gems of poesy sing the praise of the eleven dearly-loved, sweet old-fashioned flowers, and pay respect to the name of each month in turn. Never before have we had the halftones with the two-color process, never before has it been so handsome and artistic.

Twenty-seven brief prayers for women may be found on the pages—rich women, poor women, lone women, sick women, tempted women, club women, missionary women, college women, working women, aged women, European, Oriental, American women, wives, mothers, daughters, sisters, teachers, doctors, nurses and many more have each a special prayer. Altogether it is indeed "a thing of beauty" and designed to be "a joy forever" to all who use and keep it for reference.

If your order is not already in, send at once, for with the new and rather expensive features they will not last long. You can hardly find anywhere a prettier, daintier Christmas gift. Thirty cents each; mailing price thirty-five cents. Premiums even more generous than ever.

#### CALENDAR PREMIUMS FOR 1916

Clubs of 5—"The Iron Cross" the Prize Peace Story.

Clubs 15—"The King's Highway" in cloth, a year's subscription to MISSIONS, or the pretty new World Wide Guild pin.

Clubs 25—"Library of Prayer" consisting of four volumes. Invaluable in Circle and Home.

Clubs 50—Two Gold Dollars and the World Wide Guild Pin.

Clubs 100—Five Dollars in cash. Special rates to missionaries. Many letters have come from scores of missionaries on the field expressing their appreciation of the little "Love-Gift" from their Districts. It is only a little thing to send a Calendar to our missionaries but it means much to the girl far away. Calendars for the missionaries on the field 20 cents, mailing price 25 cents. No samples given free. Thirty cents each the one price; by mail 35 cents.

# MISSIONARY PROGRAM TOPIC

## JANUARY: THE CHURCHES OF NON-CHRISTIAN LANDS— THEIR HEROIC PAST

1. OPENING WORSHIP.
2. THE THEME INTRODUCED. (Ten minutes.)
3. DISCOURAGING BEGINNINGS. (Ten incidents—one minute each.)
4. STAGGERING DIFFICULTIES. (Ten incidents—one minute each.)
5. SURPRISING RESULTS. (Ten incidents—one minute each.)
6. CLOSING PRAYER.

### NOTES

This program is based upon the new foreign mission study book, "Rising Churches in Non-Christian Lands." The leader should introduce the theme, following the opening worship. The figures showing present total size and power of the native church, on page 100 of the text book, should be placed on the black board in advance. (3,167,614 communicants; 130,262 native ministers, evangelists, teachers; 1,869,145 in Sunday schools; a Christian community of 7,253,836.) By means of a chart, comparative growth of present churches in America and in the mission field may be presented as indicated on page 102.

In advance of the meeting the leader should choose ten helpers. It will be greatly to their advantage and to the interest of the meeting if these ten have studied the book in advance in a mission study class. Under "Discouraging Beginnings" these ten helpers should speak for one minute each on the following countries:

- |                  |                                               |
|------------------|-----------------------------------------------|
| 1. Korea, p. 34  | 6. Burma and Siam, p. 39                      |
| 2. Karens, p. 35 | 7. Persia and Egypt, p. 42                    |
| 3. China, p. 38  | 8. Jerusalem, p. 43                           |
| 4. India, p. 38  | 9. Moslem Fields, p. 45                       |
| 5. Japan, p. 38  | 10. Special Fields of denominational interest |

Under the next subject, each of the ten should present one of the difficulties named on pages 52-72.

The same ten helpers should again be called to present in one minute each an instance selected from chapter 4 under the subject, "Surprising Results." Very much of the interest and power of this meeting will depend upon the preparation of these helpers. The price of the text book is 60c. cloth, 40c. paper, postpaid. It may be obtained from the Department of Missionary Education, 23 East 26th Street, New York, or from any of the stores of the Publication Society.

If the study book is not available, the following facts will help:

#### DISCOURAGING BEGINNINGS

Korea — After ten years only 141 church members; violent opposition, native Christians beaten and imprisoned.  
 Karens — Poor, oppressed people, simple, controlled by fear of nats or demons; indolence, superstition, dirt, despair hard obstacles.  
 China — Immobility, dislike of foreigners, content with Confucianism, ancestral worship.  
 India — Hindu caste, mysticism, philosophic minds, Brahman speculation, harder than ignorance to convert to Christianity.  
 Japan — National feeling, feudal organization, pride, hatred of Christians at first; in 1872 when first Protestant church was organized, public notices said, "The evil sect called Christian is strictly prohibited."  
 Burma and Siam — Pride and indolence, Buddhism, Hinduism and Mohammedanism hard to meet.  
 Persia and Egypt — Moslem and non-Moslem faiths alike difficult to overcome. Sects mostly political and only nominally Christian. A "Christian" in that part of the world is not a Christian.  
 Jerusalem — "The Holy City impressed me as the most unholy place I saw in two journeys around the world."  
 "The conduct of the alleged followers of the true God is the scandal of Christendom." (Dr. Brown.)  
 Moslem Fields — Preaching to Mohammedans long forbidden in Turkey, Persia and Egypt; solid front of Mohammedans to Christians; converts exposed to persecution and missionaries to mobs.  
 Special fields — Assam, same difficulties as in Burma religiously, but hill people warlike and less civilized. Philip-pines, nominally Christian, in reality as difficult to convert as pagans.

#### SURPRISING RESULTS

1. Head man of Siamese village professed conversion. Notorious for dishonesty, immorality, cruelty. Brought out his idols and burned them, paid his debtors, threw away his liquors, asked pardon of all. Kneled before them and dedicated his life to Jesus Christ. Good evidence of sincerity.
2. Chinese merchant converted. Destroyed his scales and bought new ones, practical proof of Christianity, needed in America as well as China.
3. Head man at Lolodorf, Africa, walked 27 miles to attend church, gave up four of his five wives, caring for them however. Practical proof.
4. Conversion almost always accompanied by confession of sin and restitution where possible. Good evidence of changed heart is changed life.
5. Converts in Hinghwa, China, members of a firm of importers, brought their whole stock of morphine to church for minister to destroy it. Practical proof.
6. Christian a marked man not only for his faith, but morality, thrift and integrity.
7. Knowledge of the Bible shown by converts in mission lands shames American Christians. In Korea whole of each group of believers was in Sunday school studying the Bible; entire church meets for Bible study; Bible training classes number 1,821 with 47,484 members, meet all expenses, and some men walk 200 miles to attend.
8. Family altar the rule in Christian homes in mission fields — a lesson to Chrian America.
9. Giving is a good test. Boon Itt, gifted Siamese, refused government position at \$4,000 a year to be evangelist at \$600. Baptists have had numerous cases of similar self-sacrifice. Chinese minister on \$7.50 a month declined offer to superintend public school at three times his salary, saying, "China must have Christ, even if I starve."
10. Loyalty is marked, Christians give church life devotion. In the character of its converts, Christianity in mission fields is meeting the test quite as well as at home. Files of Missions are full of illustrations and testimony as to the character of our converts.



### Resignation of Secretary Haggard

At a meeting of the Board of Managers of the American Baptist Foreign Mission Society, held in Boston, October 13, 1915, Secretary Fred P. Haggard presented the following letter of resignation:

*To the Board of Managers of the American Baptist Foreign Mission Society:*

It was twenty-nine years ago this fall, in 1886, that in response to the first call of the Student Volunteer Movement, then just organized, I signed a declaration or purpose, God willing, to give myself to missionary service. Six years afterwards, in 1892, I received my appointment from this Board, then known as the Executive Committee, although I did not leave for the field until a year later. After five and a half happy and eventful years spent in Assam I returned to America on furlough. The nearly eighteen months spent in the home land were devoted almost exclusively to deputation work in different parts of the country. While this was an enjoyable and profitable experience it did not in the least tend to wean me away from my chosen work abroad; indeed it seemed to intensify my desire again to engage in it.

You are familiar with the fact that while in England, in the fall of 1900, on my way back to Assam, I received from the Board a communication which Dr. Mabie chose to refer to, in his letter to me at the time, as "practically peremptory orders" to return to America and assist in the home side of the work. No one, certainly not myself, otherwise I should never have consented to return, thought of the service I was asked to render as more than temporary, to continue only a year at the most. But even the temporary character of the appointment did not tempt me, so that it was only after uttering a strong protest, which was overruled, that I returned to do the bidding of the Board. It was not until several years had passed, during which my stay was extended from year to year, that I came fully to believe that the action of the Board was after all the will of God for me.

While at the time sincerely preferring

the work abroad, I confess, nevertheless, that my hesitancy to accept the home call, in spite of the honor involved, was due, in part at least, to a natural desire to avoid the burdens, the criticisms and the ingratitude which I had observed were incident to the life of an official. When, therefore, fifteen years ago the twentieth day of next November I entered upon my



FRED P. HAGGARD, D.D.

duties as Assistant Secretary I did so with a fairly clear vision of what awaited me. I have been neither surprised nor disappointed at the outcome. The special work to which I gave myself and in the performance of which I became convinced of God's purpose in calling me into it, surely needed to be done as only those familiar with the work of mission boards fifteen



years ago can fully understand. During this period nothing less than a revolution has been wrought in the administrative and other activities of practically all boards and a science of missions is being rapidly developed. It is hardly necessary for me to disavow any thought that I have been responsible for these important and far-reaching changes. I simply had the privilege of coming into the work at a time when the few talents I possessed seemed to be called for. That the employment of these particular talents was not calculated to win the same approval as that accorded to those gifted in the more popular though no more important phase of the work known as the inspirational has been fully recognized and accepted without murmur. I have now no regrets other than for my failure to accomplish more. I have conscientiously tried to do my full duty in those practical realms in which my friends were kind enough to think that I had some qualifications; I never assumed to attempt more.

Fully aware myself of the inadequacy of these qualifications, painfully conscious of my failure to realize my highest ideals for my work and my life and humiliated by my persistent personal defects, I utter no word of criticism of those who not knowing how and why I was called into this work and not being familiar with what has been accomplished have so easily found reasons why I should not continue to serve the Society and the denomination in an official capacity. In spite of the burdens which at times have been heavy to bear I would gladly have devoted the rest of my life to the work with which I have become so thoroughly identified. But I bow to what seems to be the inevitable and present this as my resignation from the office of Home Secretary of the American Baptist Foreign Mission Society to take effect April 30, 1916, a date in harmony with the expressed wish of the Board that I continue to help in the campaign throughout the year.

It is due me and the majority of the constituency of the Northern Baptist Convention to add that I have taken this step not because I believe that this majority desires it but because of what is represented to me to be the wish of a small but persistent minority against whom I could never bring myself to contend. Much less could I desire my friends to array themselves on my behalf. That I have very pronounced convictions regarding the righteousness of the attitude of the minority referred to, the methods

pursued by it to secure its end, and the results which must always follow such minority rule in a democratic body, I simply state without comment. I feel strongly that this outcome was not necessary and ought not to have been permitted. But I will not press the matter for the peace of Jerusalem is more to be desired than the most exalted position in the gift of any people.

Having never in my life sought an office of trust other than that involved in missionary service I put forth no claim to hold the one I now relinquish. With malice toward none, grateful for the privilege to serve which has been mine, trusting in God to lead me in the future as he has in the past, and with a pledge of continued loyalty to this great cause for which the Master hesitated not to give his life, I am, faithfully yours,

FRED P. HAGGARD.

#### ACTION OF THE BOARD

*Boston, October 13, 1915.*

In accepting this resignation of Dr. Haggard the Board desires to place on record its profound sense of his unusual executive ability, his high Christian character, and his devotion to the service of God's Kingdom. Turning away from the work of a missionary in Assam to assist in the home field with reluctance and only at the imperative call of the Society, he has devoted himself with such unselfishness, faithfulness and distinguished ability to his task of organizing and conducting the work of the home department as to have won the respect and admiration both of those members of our own denomination most conversant with his work, and of the leading representatives of the mission cause in other denominations.

It is a matter of deep regret to the Board that causes which in no way reflect upon either the Christian character or the ability of Dr. Haggard, have developed a situation which to such an extent interferes with the effective discharge of his duties as to constrain them to accept his resignation.

Dr. Haggard has been given leave of absence from his duties as Home Secretary and requested to devote himself for the remainder of the period of his service to literary work for the Society.

HENRY BOND, *Chairman.*

ERNEST D. BURTON, *Vice-Chairman.*

### Central China Settlement

At the meeting of the Northern Baptist Convention in 1914 the Board of Managers of the Foreign Mission Society reported their purpose to discontinue aggressive missionary work in Central China and their reasons therefor, as had been announced several weeks earlier through the denominational papers. The Convention's committee on reports of cooperating organizations reviewed the announcement of the Board, together with their offer to continue assistance temporarily to the Baptist churches in Central China while the latter were determining whether they could "best develop their own Christian lives and make their contribution to the life of their country by maintaining their existence as an independent, self-supporting and self-propagating Christian community or by associating themselves with some other Christian community or missionary board." In their report the committee made special mention of the proposal to withdraw from Central China and expressed the judgment "that the denomination may safely trust the question of this particular application of the policy to the large knowledge and self-sacrificing interest of the Board." The report of the committee was adopted by the Convention without dissenting vote.

While correspondence was being conducted with the churches in Central China and the missionaries in charge of the work, devious influences were introduced which so confused the Chinese Christians by reason of conflicting advice, voluntarily offered them, that they did not know what to expect from the Board and from the churches in America and were perplexed as to the course to be pursued. The Board decided that a visit to the field was necessary and Foreign Secretary Franklin was instructed to proceed to China. He was authorized to say to the Baptist churches in Central China "that the Board, while finding it necessary to withdraw from definite and aggressive missionary work in the Central China region, earnestly desire that the churches already established shall continue to prosper and shall become growing centers of Christian activity and service, and that the Board is ready, in case the churches will make an earnest and genuine effort toward self-support, to assist them

financially and otherwise to a limited extent pending the consummation of plans for the permanent maintenance of the churches and their work."

On reaching Shanghai Secretary Franklin invited missionaries from all our missions in China, and representing every phase of sentiment on what has been known as the Central China question, to meet him in conference to formulate plans in harmony with the purpose of the Board as supported by the Northern Baptist Convention. While the missionaries who participated in the conference differed among themselves as to the wisdom of withdrawal from Central China, after the position and purpose of the Board were explained the action was accepted as decisive, and all cooperated heartily in the preparation of a plan looking toward ultimate self-support on the part of the churches. The plan finally adopted involved the giving of assistance by our Society on a decreasing scale for a term of years and the continuance in residence of a missionary family as long as might seem desirable. The missionaries who unanimously recommended the plan were Rev. William Ashmore, D.D., and Rev. Ben L. Baker, of South China; Mrs. J. S. Adams, Rev. G. A. Huntley, M.D., and Rev. I. B. Clark, of Central China; Rev. J. T. Proctor, D.D., and Rev. Frank J. White, D.D., of East China, and Rev. W. F. Beaman and Mrs. Beaman, formerly of West China. The Shanghai conference elected Dr. Ashmore, Dr. Proctor and Mrs. Adams to serve with the foreign secretary as a special commission to present the recommended plan of self-support to the churches in Central China with authority to make such minor changes as might appear desirable after visiting the field. After extended conferences the committee offered the churches a plan looking toward ultimate self-support with the assistance of the Board until the year 1921, which seemed to the commission entirely reasonable, since the amount expected from the churches for their own support at the expiration of six years would have required contributions "far below the *per capita* offerings among Baptists in other parts of China." On this point the commission commented: "Hence we believe it quite reasonable to expect that the

Central China churches may within the time announced reach the standard set for them."

The Chinese Christians were given a month in which to reach a decision with the distinct understanding that "the churches which do not approve will be at liberty to work toward self-support in some other way or to cooperate with some other mission board as they may choose." (The recommendations of the Shanghai Conference and the Central China Commission were published in the *Annual Report* of the Society presented to the Northern Baptist Convention at Los Angeles in 1915 and were reviewed by the Convention's committee on reports of cooperating organizations.)

After the matter had been considered in all the churches the reply was made that each organization had elected to cooperate with some other society rather than to accept the recommendations of the Shanghai Conference as modified by the special commission. Secretary Franklin then offered them still more liberal terms looking toward self-support; but neither were these terms acceptable to them. On the other hand, it was requested that arrangements be made with some other society as soon as possible and thus end the uncertainty from which they had suffered. The missionaries and the foreign secretary did their utmost to induce the churches to adopt the plan that was recommended, and they, as well as the Board, were deeply disappointed at the answer. When, however, the decision of the churches had been made, and the recommendations of the Shanghai Conference and the Central China Commission had been reported to and approved by the Northern Baptist Convention, the Board of Managers instructed the foreign secretary to proceed to secure for the Baptist churches in Central China, with their approval, the pastoral oversight of some other society which would give them freedom to continue indefinitely as Baptist churches. After investigation for themselves the authorized representatives of the churches instructed the foreign secretary and those associated with him to secure for them the pastoral oversight of the London Missionary Society, the constitution of which makes it

possible for them to aid churches of any evangelical denomination, and who have at times appointed Baptist missionaries. (The roster of the London Missionary Society contains the names of David Livingstone, Robert Moffat, Robert Morrison, James Chalmers, John Williams and other distinguished foreign missionaries.) With the approval of the churches an agreement has been effected with the London Missionary Society whereby pastoral oversight will be given the churches on the distinct understanding "that their freedom to continue indefinitely as Baptist churches is unquestioned." Small appropriations from our Society are to be continued for a limited time for the support of several native pastors and the education of a few promising young men.

The Board is deeply grateful to the missionaries who, despite their differences of opinion on the original question, labored so heartily with the foreign secretary to find a solution of a difficult question, and for the expressions of appreciation from other missionaries in China regarding the conduct of the recent negotiations which were in strict harmony with the announced purposes of the Board of Managers, as reported at two meetings of the Northern Baptist Convention.

After the removal of all of our representatives from Central China there will remain about 140 missionaries of other societies accredited to the Hankow Center according to the *China Year Book*. Most of our own missionaries who had labored in the Hankow Center have been designated for service in other parts of China and the money which by reason of the readjustments is no longer required for Central China is being appropriated for use in our other China missions.

Secretary Franklin has returned from China and Japan with an encouraging report of the outlook for our work in both of these lands.

THE BOARD OF MANAGERS.



#### ITEMS FROM EVERYWHERE

The Sociological Department of the Shanghai Baptist College in East China conducted recently a social service campaign for six weeks. Practically every

man in the college and academy was enrolled. Fourteen classes met weekly and were led by foreign and Chinese members of the faculty as well as college students. This study resulted in the formation of the Shanghai Social Service League with several departments.

The Baptist Mission Press in the Philippines, which has been located at Iloilo, is to be moved to the Jaro Industrial School. This will give the boys of the school a chance to learn the art of printing and to work their way through school. It will also enable the school to do a great deal more printing for its own needs than has heretofore been possible.

The new permanent dormitory for the Jorhat Christian Schools in Assam has just been completed and is now used to great advantage. The old dormitory, made of bamboo, was almost ready to fall to pieces. It leaned backward so far that when a student stood upright on the door sill his head would be nearly eighteen inches out of doors. Most of the work on the new building has been done by the students.

One of the important results of the Union Evangelistic Campaign in Japan is the way in which Japanese leadership has been developed. Most of the responsibility and work of the campaign has come on the Japanese Christians and they have shown themselves not only able to bear it but have gained the respect and commanded the interest of the non-Christian Japanese in a way that not many years ago was possible only to foreigners.

In Kihwa, East China, the native workers assemble in a preachers' meeting every two months. This is organized with a president and secretary and these two with the missionary in charge, Rev. E. H. Cressey, form an executive committee. The men are getting under the work and showing more and more of a willingness to attempt things for themselves. Church business in the district had been conducted rather loosely and discipline had been slack. Almost all the churches now, however, are trying to clean house, purge their membership of unworthy names and get ready for more effective work.

The Normal Training School in Bapatla, South India, has had more students apply for its entering classes than the government allows it to accept so it has had to make selection by competitive examinations. On the Bapatla field the village

Christians are more than willing to support a well trained teacher and his family if he is able to help them spiritually as well as teach their children. Last year no mission money was given to the village teachers and this year the same principle will be applied to the village preachers so that henceforth these two classes of workers will depend entirely upon the people for their support.



### Special Notice

At the meeting of the Board of Managers of the American Baptist Foreign Mission Society held in Boston, October 13, in consequence of the resignation of the Home Secretary, Dr. Fred P. Haggard, his duties were assigned for the present to the Treasurer, Mr. Ernest S. Butler, with the title of Treasurer and Acting Home Secretary.

HENRY BOND, *Chairman.*

ERNEST D. BURTON, *Vice-Chairman.*



### Missionary Record

#### ARRIVED 1915

Mrs. A. H. Henderson at Boston, from Taunggyi, Burma, July 19. Address: 42 Chase Street. Newton Centre, Mass.

Rev. J. H. and Mrs. Oxrieder, at San Francisco, from Kharagpur, Bengal-Orissa, July 20. Address: 8 Forest Hill Ave., Saranac Lake, N. Y.

Miss Marjorie Hiscox, at Natick, Mass., from Himeji, Japan, September 9. Address: Walnut Hill School, Natick, Mass.

Dr. Lena A. Benjamin, at Bradford, Pa., from Nellore, South India, in September. Address: 11 Miller Street, Bradford, Pa.

Mrs. G. N. Thomassen, at Brooklyn, N. Y., from Bapatla, South India, October 7. Address: 478 Third Street, Brooklyn, N. Y.

#### SAILED 1915

From Vancouver, October 8: Miss Ellen E. Vickland for Gauhati, Assam; Mrs. J. R. Goddard for Shaohsing, China.

From Vancouver, October 14: Mr. D. S. Dye, for West China; Mrs. J. R. Goddard, for Ningpo, E. China; Rev. and Mrs. R. B. Longwell, for Assam; Rev. and Mrs. M. C. Mason, for Assam; Miss E. E. Vickland, for Assam.

From Seattle, October 19: Rev. and Mrs. Walter Bushell, for Burma; Rev. and Mrs. J. M. Baker, for South India; Mrs. H. E. Dudley, for Burma; Miss Anna M. Linker, for South India; Rev. and Mrs. F. P. Manley, for South India; Miss Mildred Mosier, for Burma; Rev. and Mrs. L. W. Spring, for Burma; Prof. and Mrs. H. E. Safford, for Burma; Rev. and Mrs. A. F. Ufford, for East China; Rev. and Mrs. C. Unruh, for South India;

From San Francisco, for South China, October 23, Miss L. A. Withers.

From Seattle, November 2: Rev. and Mrs. H. B. Benninghoff, for Japan; Miss Emily E. Barnes and Miss L. C. Coombs, for Bengal-Orissa; Miss Emma Irving for the Philippine Islands.

#### BORN 1915

To Mr. and Mrs. I. N. Earle, Jr., Iloilo, Panay, P.I., September 10, a daughter, Margaret K.





### A Young Man With a Vision

During a series of shop and evangelistic meetings conducted by Labor Evangelist D. L. Schultz, a young man caught a vision of what might be done among the "foreigners" of that town. He talked with his pastor, Rev. M. E. Hare, who was in hearty sympathy with the work, also with the evangelist. He decided to work among the Italians. After much prayer and planning he began by visiting the homes, stores and barber shops where the Italians lived and worked. He found several men who had been in Bible schools in other cities, and who were really anxious for the privilege of attending in Lansdale. These men promised their aid in interesting others, so a good work was begun. A number united with the Baptist Bible school and a fine class was organized. English classes were also formed, and a number of the children who attended the public school were received into the Bible school. Mr. John Howarth, the young man mentioned above, at that time was working hard each day in a shop in Lansdale, but gave his evenings and Sunday afternoons to visiting and teaching these people. He enlisted others, and only in eternity will it be told of the great good that this consecrated young man is doing. What has been done in Lansdale can be repeated in every community where there are foreigners, if only our young people will get a vision and then consecrate themselves to the Lord for service. If only one young man and woman could realize the value and happiness in doing this work they would begin at once, and would render valuable service to God's kingdom, and exalt Christ and help to Americanize those who are strangers to Christ and the church. — D. L. S.

### A PROSPERING CHURCH

Rev. D. B. Jackson, 710 Freeman Ave., Kansas City, Kans., has been for twelve or more years pastor of the Eighth Street

Church, colored. He was graduated from Roger Williams University in 1896. A stone church costing about \$20,000 has been erected through the annual gifts of his people. All the mason work and laying of walls was done by two members of the church after their working hours and on holidays. Carpenter and other work has been done by the members.

### HOW CITY COMMUNITIES CHANGE

The mission to the Croatians in Kansas City, Kansas, is located within a few rods of the place where the First Baptist Church originally stood. Later on the community was made up of Swedish people, but in the years of prosperity which followed they also moved from this locality into more desirable parts of the city. Later the Croatians came to occupy the district, but hundreds of these have already changed their location and are colonizing on higher land, but within sight of their former dwellings. The Croatian work is in the center of the colony that remains, into which, however, many colored families are moving. The lower part of the building is devoted to an auditorium where the public services are held, and behind this is a room in which clothing and other things donated by the Baptists of the city are sold at very low rates to Croatian families, who would find it difficult to purchase in the stores. In the rooms above, Pastor Sixta, his wife and eight children occupy one half of the available space, and the remaining part is devoted to a reception room for the children, and to such other kinds of mission work and social service instruction as Miss Lloyd can bring to the children.

### WHAT AN APPROPRIATION MEANS

Rev. George A. Riggs, missionary at Barranquitas, Porto Rico, writes Secretary White: Your letter announcing the appropriation of \$75 for the enlargement of the chapel at Lla Cuchilla do Comao, brought

us great joy. The church and congregation will be very happy to learn of the vote of the Board. Just now the work in the country districts is hindered on account of the excessive rains. I find the mountain trails are very bad and yet, at a recent meeting on a very dark stormy night there were 36 at the service in a little mountain chapel. We hope to develop a missionary there in the little "barrio," but it is very difficult for us to find enough helpers who have had good training. The country districts need strong men also. In view of the fact that all our workers come either from the country or the small towns, it is doubly important that we have our churches led by missionaries of strength and spiritual vigor.

#### GREEK CONVERTS

Rev. D. L. Schultz has closed a fruitful evangelistic work with the Baptist church of Weirton, West Virginia. There were several conversions among the Greeks. One of these converts was born in Syria. His parents moved there many years before he was born, and his home city was Tripoli. He was for a time an interpreter in Jerusalem, and now speaks Greek, French, Turkish, and several other languages while making excellent progress in English. He works in the Steel Plant, and came to this country in order to escape being compelled to go into the war under the Turkish flag. His father, he states, became a citizen of Turkey for purely business purposes. He is very bright, and it is believed will make a fine Christian worker. The pastor has organized a class of 18 Greeks who are instructed in English and who also attend many of the services.



#### The Slavic Baptist School of the Prophets

The first school of the prophets was over in the Holy Land; the latest opened in Chicago on Sept. 22. The first was for Hebrews; the last is for Slavs, Poles, Bohemians, Slovaks, Ruthenians, Russians, — and its full name is The National Slavic Baptist Training School. Never before in our history as Baptists have we, as a denomination, taken steps to make

provision for the training of foreign-speaking Baptist men for the ministry and missionary service. This school is organized under the auspices of the American Baptist Home Mission Society, the Board of Education of the Northern Baptist Convention, the Slavic Baptist Conferences and the State Conventions in the Central West, and the Baptist Executive Council of Chicago. The Board of Managers is made up of representatives from all of the above named organizations. The temporary place for the school is in the building of the First Bohemian Baptist Church of Chicago, 1609 Throop Street. The building has been repaired extensively to accommodate the students.

Will the reader note the names and nationalities of the first fourteen students in this school? As Baptists we must get accustomed to speak the names that are not so familiar as Peterson, Johnson, Jensen, Gunderson, Kaiser, and Meier. We must learn how to pronounce such names as Kralicek, Strzelec and Zmrhal. Here is the list of students:

1. Jacob Zinkow, Ruthenian, Scranton, Pa.
2. Michel Stiffenlesik, Pole, New York City.
3. Walter Krznowski, Pole, Buffalo, N. Y.
4. Louis Dastrzemski, Pole, Chicago, Illinois.
5. Martin Pawloroski, Pole, Cleveland, Ohio.
6. Frank Sadowski, Pole, Newark, N. J.
7. Joseph Mogol, Russian Pole, Philadelphia, Pa.
8. John Adamczyk, Pole, Chicago.
9. John Drapola, Pole, New York City.
10. John Rudeznski, Russian Pole, New York City.
11. Michel Kuzmik, Slovak, Cleveland.
12. Peter Tomcik, Slovak, Monaca, Pa.
13. Chas. Brazda, Bohemian, Chicago.
14. John Fort, Bohemian, Chicago.

There are literally millions of Slavic people in the United States. In Chicago there are nearly 500,000 Slavs, one half of these being Poles. This school will be the greatest factor in our denomination for the prosecution of the larger plans of Christian work among the newer immigration.

The Board of Managers realize the importance of this work and ask for the heartiest and fullest co-operation on the part of our Baptist constituency.

FRANK L. ANDERSON,  
Director of the School.

### A Son's Fine Tribute

The *Watchman-Examiner* well says: All the world respects a son who honors his father. Recently at a banquet tendered to him by the Chamber of Commerce of Denver, Colorado, John D. Rockefeller, Jr., paid the following beautiful tribute to his father:

"Gentlemen, my father has been criticized, maligned, and condemned for years for his business success achieved through his ability to gain the confidence of men, to harmonize conflicting interests, and to effect economies in production—even because of his philanthropic enterprises. But he cherishes no bitterness toward those who have condemned him, and has nothing but good-will for all men." He then described his father's home life and his democratic ways. "My father does not know the meaning of fear," he continued, "and yet he has all the gentleness of a woman. Some time ago an aged negro caretaker died at his little cottage on the estate. The very first person to reach the old negro's house was my father, and he was just as sympathetic with the widow as if the dead man had been his brother. He assisted in making the funeral arrangements, and followed the coffin to the grave, where he stood with tears streaming down his cheeks until the coffin had been covered. That old negro meant as much to him as nearly any man living. That is the kind of a man my father is. Any democratic ways I may possess are due to the training he has given me. I wish that every man here could meet him. Had he come to Colorado three weeks ago you would have lost all sight of me."



### Eliminating the Hyphen

A group of prominent New York men and women under the leadership of Fred-eric C. Howe, United States Immigration Commissioner, have taken upon themselves the task of eliminating the hyphen by organizing the League of Immigrants of New York. The League intends to conduct educational campaigns in schools, settlement houses, and social centres during the winter, to Americanize the thousands of foreign-born inhabitants of the city. Three committees have been appointed, the first of which is headed by Henry E. Jenkins, of the Department of Education, with Miss Esther E. Lape, of the Committee for Immigrants in America, as secretary. A second committee will seek to bring the immigrant into closer contact with the life of the community and to protect him and his family from

imposition and abuse. The third committee is the Citizenship Committee.

Initial activity was a reception to 20,000 first voters in the Lewisohn Stadium of the College of the City of New York. This is home mission work greatly needed.



### December Dates of the Laymen's National Missionary Campaign

Manchester, N. H., 1-3, 5.

St. Louis, Mo., 1-3, 5.

Cleveland, Ohio, 5-8.

Albany, N. Y., 5-8.

Toledo, Ohio, 9-12.

Seven conventions were held in October, and ten in November.



### New Books Received

*Daybreak in Turkey*, J. L. Barton (Pilgrim Press).

*Studies in the New Testament*, A. T. Robertson (Revell).

Three R's of Rescue Mission Work, Philip I. Roberts (Revell).

*Everyday Gladness*, Fannie E. S. Heck (Revell).

*In the Land of the Cherry Blossom*, Maude Whitman Madden (Revell).

*The Ten Commandments*, Henry Sloane Coffin (Geo. H. Doran Co.).

*Divine Inoperation*, Geo. Preston Mains (Doran).

*If Any Man Sin*, Geo. H. Cody (Doran).

*Fishers of Boys*, McCormick (Doran).

*Ayesha of the Bosphorus*, Stanwood Cobb (Murray & Emery Co.).

*Children in the Moslem World*, S. M. Zwemer (Revell).

*Bible for Home and School*, M. U. Jacobus (Macmillan).

*Drink and be Sober*, Vance Thompson (Moffatt, Yard & Co.).

*Henry Codman Potter*, George Hodges (Macmillan).

*Living Without Worry*, J. R. Miller (Doran).

*The Evolution of a Teacher*, Ella Gilbert Ives (Pilgrim Press).

*In Camp and Tepee*, Elizabeth M. Page (Revell).

*The Christ of Christianity*, J. M. Stiffler (Revell).

*The Pastoral Epistles*, B. H. Carroll (Revell).

*Bahaism and its Claims*, Samuel G. Wilson (Revell).

*Theism and Humanism*, Arthur James Balfour (Doran).

*A Trip to the Orient*, Alice Pickford Brockway (Griffith Rowland Press).

*The Survival of the Unfit*, Philip W. Crannell (Doran).

*Christianity's Greatest Peril*, Augustus Conrad Ekholm (Beacon Publishing Co., Atlantic City).

*The Lord's Memorial*, Charles Walker Ray (Am. Baptist Publication Society). A help to the proper observance of the Communion, 25c.



## CHAPEL CAR AND COLPORTER



### APPRECIATION OF A MISSIONARY BARREL

A letter comes from one of our colporters in the State of Washington in which he says: "I have heard much criticism and sport at the expense of the Missionary Barrel, but many people do not know what a big help it is to those whose salary will hardly reach. Many discarded garments of those who are obliged to dress well are still useful to those on the borders or country places, and enables the receiver to spend more of his scanty income for necessities that he would otherwise be obliged to get along without.

"It would be hard to tell the real help that came to us last winter in this way. We have valued also the sympathetic correspondence that sprang up with the donors as a consequence. The real interest in the Missionary is shown by the many new articles that were sent, not only in necessities but in luxuries, for the children.

"May God bless them as they have been generous with His servants."

### BUSILY AT WORK

Rev. W. E. Story, of our Colportage Cruiser, J. Lewis Crozer, in writing of the organization of a church at Rio Vista, says: "At our church meeting last night the New Hampshire Confession of Faith was unanimously adopted. It was interesting indeed to see people who a couple of years ago knew nothing about Baptists, listening very attentively while the Confession and Covenant were read and then some of them, who are not yet members of the church, speaking for its adoption. Our Confession of Faith is rigid and our by-laws limber except where the essential constitution of the church is concerned, when it is iron-clad. I expect to see the church develop very rapidly. It will also be enthusiastically behind all our missionary projects. Am spending to-day at Bird's Landing, to-morrow at Verden, preaching to-morrow night, back again Saturday, services at Bird's Landing Sunday morning, Rio Vista

Sunday night, and baptism at Dixon Sunday afternoon."

### UNION FLATROCK ADDS TWENTY-SEVEN

"On August 29, Colporter Rowland came to us and in his own way won a place in our hearts. The simple directness of his appeal, his intense earnestness, his faithful witnessing were all blest of God. The church is greatly encouraged. The interest was on a steady increase from beginning to the close: 27 young people averaging fourteen years or more confessed Christ and all were received by baptism. Sunday afternoon I had the privilege of baptizing 26 of them in the creek near the church. An offering for the Publication Society was taken. We are grateful for the work of this great institution and for the work of Brother Rowland among us. Personal witnessing and definite praying on the part of a goodly number of the membership had no small part in the 'bringing in of the sheaves.' Mrs. Mulvey, of North Vernon, associational representative of the Woman's Home Mission Society, was with us the first week of the meeting, and organized a Woman's Mission Circle. Beside the ingathering, a young man, a school teacher, definitely decided to enter the ministry, answering to an impression felt for a long time. He will teach this winter and probably enter Franklin University next year. This is one of the former Free Baptist churches, having come into this association one year ago. The location is twelve miles from the railroad and there had been difficulty in maintaining regular preaching services, but in January, 1913, the church called Rev. D. F. Renn to preach for them in afternoon of one of his meeting days at another church not far away. For two-years the one preaching service per month has been all they have had. This plan has been improved upon and with the first of November Rev. J. C. Nicholson, the beloved modera-



tor of the Association, began regular fourth time service with them. Pastor Renn has been greatly blessed in this work."

#### HERE IS A HARD FIELD

Rev. M. W. Dodge, Colporter on Wagon No. 50, Wallace, Kansas, writes: I am finally located on this new field. I find religious conditions rather low. It has been very difficult to convince people that they even need preaching. I am preaching at five points regularly, Gill, Dinas, Wallace, Weskan and Eureka, and irregularly at Sharon Springs and McAllister. This has called for three sermons on Sunday and 30 to 35 miles drive.

This is truly a mission field. It reminds me of what a superintendent said to a "Frontier Missionary" he was sending out, "They won't want you, but they need you." So it is on this field. There is a fragment of an old Baptist church at Sharon Springs. One family and a single woman, county superintendent of public schools, seem to be all that are left. No church building. At Wallace we find six resident members, one man and five women, no building. The Methodists welcome us to the use of their church for every alternate Sunday.

At Dinas, a meeting house and some eight members. I have only been able to reach them in the evening so far and, as they are widely scattered, have not been able to get them all out yet. We expect to change there to morning appointment and think we can get a better hearing. At Gill I found a newly organized Baptist church of five members, four in one family and one woman of another family. There have been two additions since I came, they hold services in the schoolhouse once in two weeks. The Methodists claim the alternate Sunday, but do not have any preaching.

At Weskan we have had 11 conversions since I came. Have organized a Baptist church with 10 good substantial members and four awaiting baptism and membership. This is a promising point.

At McAllister they have a small Sunday school in the schoolhouse, but little or no preaching except when occasionally I can get there. It is about 45 miles from Weskan to McAllister and about 30 miles north

to any point where they hold church services, and about the same distance south. So you can get an idea of the territory that seems to depend on us for the gospel.

I find a strong prejudice against religious services, and especially bitter against the Baptist, all through this section. It will take time and judicious management to get a foothold here. However, I think we can win in the end. But to do so will probably require that we locate here, and live and teach until we gain the confidence and hearts of the people, mostly poor, who with a few rich ranchmen make up the scattered population. I think it a field that deserves consideration and should have been looked after long ago, but it will do little to support the work at present. If you wish to continue me on this field I will make an earnest effort to introduce a system of systematic giving, as far as I can without alienating the people. If this field is ever won and held for the Baptist cause, some one will have to consecrate his life to the work and accept its privations and hardships. Most of the time I am unable to find comfortable sleeping quarters as the people often live in a one or two room sod-house and have four or more children.



#### A Prize Worth Winning

The Social Service Commission of the Northern Baptist Convention offers a prize of \$100 in gold (to be known as the John C. Sayre Prize) for the best essay on the subject "Alcohol and Economic Efficiency." The contest will be open to students in Baptist Colleges, Universities and Theological Seminaries, of recognized standing, and to Baptist students in other Universities having Baptist University Pastors, in the territory of the Northern Baptist Convention.

Manuscripts should not exceed 3,500 words, should be made in duplicate, and the two typewritten copies must be in the office at 1701 Chestnut Street, not later than April 1, 1916. Each manuscript should be unsigned, and a sealed envelope containing name and address of writer should be attached thereto for identification after the award. The name of the winner will be announced and the prize awarded at the Convention in Minneapolis, in May, 1916.

All essays should be sent to the Chairman of the Department on Temperance and Social Hygiene, W. Quay Rosselle, D.D., 1701 Chestnut Street, Philadelphia, Pa. For further copies of these instructions, apply to Rev. Geo. T. Webb, Secretary of Commission, same address.

## Financial Statements of the Societies for the Seven Months Ending October 31, 1915

	Source of Income	Budget for 1915-1916	Receipts for 7 Months	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year	
					1914-15	Increase
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$471,856.60	\$113,833.12	\$358,023.48	\$116,374.87	\$113,833.12
	Individuals.....	287,289.87	29,052.23	258,237.64	33,048.75	29,052.23
	Legacy Account.....	26,469.88	-1,126.04	27,595.92	10,389.93	-1,126.04
	Legacies.....	78,512.32	10,393.56	68,118.76	11,994.90	10,393.56
	Income from Investment of Funds.....	39,000.00	24,084.09	14,915.91	24,013.85	24,084.09
	Specific Gifts, etc.....	66,568.00	33,432.49	33,135.51	33,432.49	70.24
	Totals.....	\$969,696.67	\$209,669.45	\$760,027.22	\$220,212.26	\$209,669.45
		* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payments to Annuitants.			\$9,112.77	\$19,655.58
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$342,925.00	\$65,981.39	\$276,943.61	\$68,019.57	\$65,981.39
	Individuals.....	125,000.00	2,644.10	122,355.90	3,306.75	2,644.10
	Legacies and Matured Annuities	100,000.00	31,103.58	68,896.42	38,131.78	31,103.58
	Income from Investments	78,050.00	43,357.54	34,692.46	43,053.05	43,357.54
	Miscellaneous.....	9,900.00	2,965.90	6,934.10	5,287.70	2,965.90
	Totals.....	\$655,875.00	\$146,052.51	\$509,822.49	\$157,798.85	\$146,052.51
					\$304.49	\$12,050.83
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$108,244.00	\$45,511.47	\$62,732.53	\$45,600.54	\$45,511.47
	Individuals.....	24,000.00	6,617.35	17,382.65	11,445.45	6,617.35
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	12,500.00	16,641.57 (Excess)	4,141.57	25,702.91	16,641.57
	Totals.....	80,450.00	38,852.26	41,597.74	24,047.08	38,852.26
						14,805.18
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$188,000.00	\$54,418.24	\$133,581.76	\$46,414.00	\$54,418.24
	Individuals.....	29,000.00	3,953.72	25,046.28	4,107.25	3,953.72
	Legacies and Matured Annuities	12,000.00	12,814.83 Excess	814.83	7,752.37	12,814.83
	Income from Investments, Spe- cific Gifts, etc.....	22,000.00	4,198.89	17,801.11	10,821.75	4,198.89
	Totals.....	\$242,000.00	\$75,485.68	\$166,514.32	\$69,095.35	\$75,485.68
						\$13,066.70
						\$6,676.37
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$247,676.00	\$54,993.45	\$192,682.55	\$51,712.03	\$54,993.45
	Individuals.....	54,615.52	3,802.23	50,813.29	5,611.81	3,802.23
	Legacies and Matured Annuities	12,000.00	5,987.09	6,012.91	1,722.72	5,987.09
	Income of Funds, Specific Gifts, etc.....	17,050.00	14,584.06	2,465.94	5,641.23	14,584.06
	Totals.....	\$331,341.52	\$79,366.83	\$251,974.69	\$64,687.79	\$79,366.83
						\$16,488.62
						\$1,809.58

# MISSIONS

## Index for 1915

MISSIONS, Vol. 6

January-December, 1915

All Aboard for the "All Assam Convention" (Illus.)	92, 184	China—(Continued)	
Ambassadors in Bonds	918	Ding Li Mei in Szechuan	451
American Baptist Foreign Mission Society	570	Familiar Letters from a First-Year Missionary	268, 365, 458, 640, 722, 809
American Baptist Home Mission Society, The	574	Our Opportunities in Huchow, China	849
American Baptist Publication Society	580	Gospel in Vong-Hiong, The	478
American Indian:		Plan for Central China, The	337
Blanket Indians, The (Illus.)	368	Republic of China and Republicanism, The	278
Dedication Day at Dunlap (Illus.)	714	Those Christian "Chinese" are "Peculiar"	398
Indian Memories	125	Christian Work in the Tropics (Illus.)	36
Indian Y. M. C. A. Conference	654	Christian Movement in the Japanese Empire, The	836
Visit to Hopi Land	683, 757	Christmas with the Crow Indians (Illus.)	895
With the Crows at Lodge Grass (Illus.)	626	Christmas in the Jungles of Burma	913
Among the Orange Groves	285	Clough and His Work, Dr. (Illus.)	4, 101
Assam:		Coming, Coming, Yes, They Are (Hymn)	842
All Aboard for the "All Assam Convention"	92, 184	Cuba:	
Letter and Report from Dr. Witter, A.	387	Busy Girls at El Cristo	137
Song of the Monkeys, The	805	Sunday Afternoon at Cristo, A.	448
Baldwin, A. C., resignation of	340	What Two Bibles Did in Cuba	280
Baptist Missionary Training School	932	Current Comment of the Press	338
Baptists in Norway, The	294	Currier, Helen J.,	
Baptists of Southern California, The (Illus.)	359	Betty's Missionary	729, 820
Baptists of Sweden, The (Illus.)	372	Dearing, John L.,	
Barbour, Thomas S.,		Dr. Shailer Mathews in Japan (Illus.)	385
In Memoriam	916	Department of Missionary Education:	
Barnes, L. C.:		71, 159, 236, 325, 413, 504, 613, 692, 782, 872	
Discoveries in the New West	182	Detweiler, C. S.,	
Is Utah to be the Banner State	882	Mountain Station in Porto Rico, A	281
Outstationed	191	Development in Our Churches of the Sense of Responsibility Toward Missions, The	122
New Temple at the Capital of Mormonism, A	276	Devotional:	
Barnes, Mrs. L. K.,		39, 127, 224, 307, 399, 487, 612, 659, 753, 843, 928	
Visit to Hopi Land, A	757	Diaz, Joshua	
Batten, Samuel Zane:		What I Was and What I Am (Illus.)	638
Missions and Social Service	207	Ding Le Mei in Szechuan (Illus.)	451
Baum, H. C.:		Discoveries in the New West	182
Home Mission Symposium, A	21	Editorials:	
Belinda's Trip to California	680	From the Editor's Note Book, 33, 305; Note and Comment, 29, 115, 203, 290, 382, 469, 568, 648, 736, 826; What of the New Year, 3; The Color Line at Washington, 24; What of 1915, 25; Something to Interest You, 91; A Great Achievement, 112; The New Movement in China, 200; Starting a New Fiscal Year, 267; The Commission to Japan, 286; Spiritual Supremacy, 288; The Happy Mean between Extremes, 378; Northern California Baptists, 379; For the Joy of the Work, 447; An Encouraging Outcome, 466; Blunting the Conscience, 467; Our Best Thanks, 468; Our Report Number, 537; Baptist Day, 567; Missions and the World Peace, 567; Special Points of Interest, 625; The Five Year Program, 645; China's Progress, 647; By Way of Introduction, 713, In the Vestibule, 803; Thanksgiving, 824; The Five Year Program, 824; Christmas and the Children, 908; Note and Comment, 911.	
Benedict College, Sunday at (Illus.)	900	Educational Work:	
Betty's Missionary (Story)	820, 905	Abroad:	
Bit of Detail from a Month's Report, A	300	From President White of Shanghai Baptist College	35
Blanket Indians, The (Illus.)	368	Swatow Bible Woman's Training School	59
Books and Authors:	86, 174, 263, 442, 530, 708, 796	At Home:	
Bousfield, Mrs. Lillie S.,		Baptist Institute, Philadelphia	173
Gospel in Vong-Hiong, The	478	Christian Education in Porto Rico	260
Brink, Gilbert N.,		Houston College Settlement Association	516
Sunday at Benedict College	900	Life in Morehouse College, Atlanta	333
Budget:		Mather Industrial School	333
An Unprecedented Situation	208	Mexican Baptist Mission, Oxnard, Cal.	513
That Proposed Reduction	282	Ministerial Education for Negroes	10
What Retrenchment Means on the Field	196	National Training School at Washington	332
Burma:		Virginia Union University	260
Association in Burma	750	Reports from Schools	901
Christmas in the Jungle of Burma	915	Eight Russian Pilgrims	919
Evangelism in Burma	720	Evangelism, Department of	818
Great Day in Kachinland, A	634	Familiar Letters from a First Year Missionary	268, 365, 458, 640, 722, 809
Modern Acts of the Apostles	464	Far Lands:	
Moung Shawloo of Moulmein (Illus.)	861	Christian Endeavor in Burma	75
Burton, Ernest D.,		Chinese Pedagogy	105
Scope of the Missionary Enterprise, The	583	Death of Mrs. Julia Haswell Vinton	94
Call to Sacrificial Devotion, A	194	Foreign Mission Budget for the New Year	576
Case, Brayton C.,		From the Field	521
Association in Burma, An	750	From European Battlefields	696
Chaney, C. E.,		Hindu's Opinion of Woman	75
Modern Acts of the Apostles	464		
Chapel Car and Colporteur:			
Colporteur and the Country Church, The	656		
Colporteur Cruiser "Life-Line" (Illus.)	472		
Colporteur Work (Illus.)	740		
Colporteur Work in South Dakota	118		
Fisher of Men Lands a Fisherman	913		
From the Field	883		
Full Length Portrait of One Month's Work	8291		
It Surely Pays	658		
Life-Line—A Story of Beginnings, The (Illus.)	475		
New Church Dedicated, A	831		
On California Waterways	14		
Re-dedication of Chapel Car "Herald of Hope," The	120		
Story of Destitution, A	832		
See also 84, 171, 261, 348, 440, 528, 620, 704, 883	964		
China:			
Conference in South China	744		

# Far Lands—(Continued)

Life of Sacrifice and Service . . . . .	616
Mid-year Statement of the Board . . . . .	161
Karen Work in Siam . . . . .	431
Life of Sacrifice and Service, A . . . . .	617
New Missionary Appointees . . . . .	72
Special Representative Chosen . . . . .	875
Student Work in Madras . . . . .	254
Reduction in Home Expense . . . . .	340
Returning Missionaries and New Recruits . . . . .	877
Veteran Passes, A . . . . .	162
No Moral Backbone in Buddhism . . . . .	786
See also 72, 161, 254, 340, 431, 519, 696, 786, 875, 956	
Fetler, W., . . . . .	222
Letter from Pastor Fetler, A . . . . .	222
Financial Statements: . . . . .	
88, 176, 264, 354, 532, 621, 710, 798, 886, 966	
Fisher of Men Lands a Fisherman . . . . .	913
Five Year Program, The . . . . .	839, 924
Following the Corkscrew Curve . . . . .	180
Foreigners, Work Among: . . . . .	
Chinese . . . . .	330
Hungarians . . . . .	331, 813
Swedes . . . . .	302
Italians . . . . .	347, 685
Foreign Lands, Woman's Work in: See Helping Hand	
Franklin, J. H., . . . . .	
An Interview . . . . .	746
Baptists of Sweden, The . . . . .	372
Dr. Thomas S. Barbour . . . . .	916
From Moonshiner to Preacher . . . . .	454
From President White of Shanghai Baptist College . . . . .	35
Frontier Work: . . . . .	
Discoveries in the New West . . . . .	182
Outstationed . . . . .	191
Pioneering in Jackson Hole Country . . . . .	460
Gale, Mrs. Charles W., . . . . .	
All Aboard for the "All Assam" Convention . . . . .	92, 184
Gift Without the Giver . . . . .	898
Gilbert, Rev. Hervey F., . . . . .	
Following the Corkscrew Curve . . . . .	180
Good Runs for Goal One . . . . .	807
Gospel in Vong-Hiong, The . . . . .	478
Great Day in Kachinland, A . . . . .	634
Grose, Howard B., . . . . .	
Clough and His Work, Dr. . . . .	4, 101
How Christmas Came to Them (Illus) . . . . .	890
King's Highway, The . . . . .	483
Lake Mohonk Conference . . . . .	921
Northern Baptist Convention, The . . . . .	553
Transcontinental Trip, The . . . . .	538
With the Crows at Lodge Grass . . . . .	626
Dedication Day at Dunlap . . . . .	714
Haggard, Fred P., . . . . .	
That Proposed Reduction . . . . .	282
Hall, George Leroy, . . . . .	
Full Length Portrait of One Month's Work on a Colportage Cruiser, A . . . . .	829
Fisher of Men Lands a Fisherman . . . . .	913
Life-Line, The — A Story of Beginnings . . . . .	475
Hanson, Rev. O., . . . . .	
Great Day in Kachinland, A . . . . .	634
Hascall, Rev. W. H. S., . . . . .	
Christmas in the Jungle of Burma . . . . .	915
Evangelism in Burma . . . . .	720
Helping Hand: . . . . .	
An Early Call in Suifu . . . . .	671
Annual Message of the President . . . . .	592
Annual Meeting at Los Angeles . . . . .	596
Chat Concerning the Five Year Program, A . . . . .	845
Christian Women's Peace Movement . . . . .	493
Day of Prayer, The . . . . .	243
From the Rockies to the Pacific . . . . .	54
Gift, and a Summons, A . . . . .	844
Lest We Forget . . . . .	599
Lord's Remembrancers, The . . . . .	
69, 422, 492, 674, 777, 850, 949	
Missionary Travel in War Time . . . . .	947
Model Program, A . . . . .	415
Officers Elected at Los Angeles . . . . .	602
Our Reasonable Service . . . . .	488
Miss Rawlings' Wants . . . . .	847
Rockefeller, Laura Spelman . . . . .	417
Sidelights on Woman's Lot in Hakkadom . . . . .	497
Some Suggestive Ways of Working . . . . .	854, 950
Swatow Bible Woman's Training School . . . . .	59
Thank Offering, The . . . . .	666
Trial by Battle . . . . .	420
Triumphant Life, A . . . . .	142

# Helping Hand—(Continued)

Wants for Someone to Fill . . . . .	670
Word from France, A . . . . .	318
World Wide Guild, The . . . . .	858
Women and the World Peace . . . . .	303
Women's Preliminary Meetings, The . . . . .	600
Farther Lights . . . . .	66, 150, 314, 675
Our Foreign Mail . . . . .	
60, 145, 244, 315, 424, 500, 672, 775, 851	
See also 54, 142, 240, 308, 414, 488, 592, 666, 844, 944	
Helps to Optimism . . . . .	726
Hermiston, E. R., . . . . .	
It Surely Pays . . . . .	658
His Last Words . . . . .	30, 109, 214
Holtom, Rev. D. C., . . . . .	
Japan Baptist Mission Conference, The . . . . .	636
Home and Foreign Mission Conferences . . . . .	204
Home Lands: . . . . .	
Among the Thorns . . . . .	881
Baptists in Montana . . . . .	524
Dedication Day in Salt Lake City . . . . .	618
Enlarged District, An . . . . .	880
Foreign Missions from the Home Base . . . . .	527
Genuine Revival, A . . . . .	168
Growing Work in Lawrence . . . . .	347
Hero of the First Class, A . . . . .	344
New Italian Mission, A . . . . .	258
New Superintendent of Education, The . . . . .	78
Norwegian Baptist Conference of America . . . . .	81
Trees of Service . . . . .	438
See also 78, 167, 258, 344, 437, 524, 618, 700, 790, 880, 961	
Home Mission Schools, Opening of . . . . .	901
Home Mission Symposium, A (Illus.) . . . . .	21
Home Missions, Woman's Work in: — See Tidings:	
Hovey, George Rice, . . . . .	
Ministerial Education for Negroes . . . . .	10
How Christmas Came to them. — (Illus) . . . . .	890
How the Gospel is Spreading in Japan . . . . .	32
Howell, Rev. A. B., . . . . .	
What Two Bibles Did in Cuba . . . . .	280
Hunt, Emory W., . . . . .	
There are Such Women . . . . .	9
Resignation of as General Secretary . . . . .	340

# ILLUSTRATIONS:

American Indian: . . . . .	
Crow Girl of Lodge Grass Mission, A, 130; Dora Travels Well-Known and Her Baby Girl, 48; Gibson Male Bear, 369; Hopi Village, Second Mesa, 760; Indian Students and Workers at Estes Park, Col., 654; Little Birdhat Crow, 689; Misses Shaw, Rayner, Wofford and Swenson on their Indian Ponies, 328; Mono Indians at Dunlap, 714-19; "Now No More Lonesome, No More Sad Senora," 228; Party Leaving Second Mesa, Hopiland, 759; Shows-a-Fish, Christian Crow, 870; Taking Indian Children for an Automobile Ride, 865; Theodore White-Mouth, Native Crow Preacher, 371; Two-Year Old Guy Bull Tail, 511; With the Crows at Lodge Grass, 626-633; Indian Woman and child, 896;	
American Negro: . . . . .	
Campus. Virginia Union University, Richmond 10	
Americus Institute . . . . .	333
Benedict College Campus . . . . .	900
Mather School . . . . .	230
Assam: . . . . .	
Rev. S. A. D. Boggs, Rev. C. H. Tilden, Rev. C. E. Petrick with delegation, 95; Mr. Boggs' Bungalow at Jorhat, 95; Rev. J. M. Carvell, Mrs. P. E. Moore and delegation of Mikirs, 184; Convention Party, 92; Girls' Dormitory at Nowgong, 480; Rev. Henry Goldsmith and Family, 96; Graduating Class from Mrs. Moore's Kindergarten, Tika, Assam, 190; Groups of Delegates, 90; Hill Country, 804; Miss Holme's School and Kindergarten at Gauhati, 94; Jorhat School and Chapel Building, 96; Rev. Walter C. Mason with delegation of Garos, 187; Milton Shirk Memorial, Golaghat, 188, 387; Naga Delegates to the All Assam Convention, 185; Native Teachers and Preachers at Gauhati, 93; Scenes in Gauhati, Golaghat, 186. Sewing Class in Gauhati, 948.	
769-70; Rev. O. L. Swanson and delegation from Beauty Spot of the San Diego Exposition . . . . .	545
Baptist Theological Seminary, Berkeley . . . . .	549
Benedict College Campus . . . . .	900
Burma: . . . . .	
Ah-ew-law Village, 750; Baptism of Kristnu, 465; Baptist Mission High School, Ongole, 106; Blind Student, 806; First Annual Banquet, Agoga Class, Rangoon, 73; Girls' School at Hsipaw, 446; Hill Karen Chapel and Karens, 802; Judson's Seizure,	



## Illustrations—(Continued)

464; Kachin Home and Family, A 634; Kachin School, Bhamo, 495; Karens of Mountain Village at Work and Play, 733; Karen Woman Weaving on Loom, 149; Montgomery Midwifery Training School, 421; New Bungalow, Ongole, 4. Dollies sent to make Christmas in Burma, 893:

Castaways or Conquerors—Which? . . . . . 658

## Central America:

Voluntary Workers in El Salvador, 36; Children of the Tropics, 37.

Campfire Girls of Dietz Memorial Mission, Brooklyn, N. Y. . . . . 508

Central Park, Los Angeles . . . . . 356

Campus, Americus Institute, Americus, Ga. . . . . 333

## Chapel Car and Colporter:

Anchored for a Meeting, 15; Baptismal Service and Tabernacle at Hymera, 742; "Catch" on California Water Ways, The, 19; Chapel Car "Herald of Hope," 120; Children's Chapel Car Meeting at Santa Barbara, 441; "Church is just out" on board the Life-Line, 476; Church at Lucerne, Wyo., 704; Church at Van Nuys, Cal., 658; Colporter Jackson and His Wagon, 85; Dedication of Colportage Auto No. 7, Minot, N. D., 741; Rev. and Mrs. W. C. Driver and Chapel Car "Good Will," 829; Evangelist Hupp at Whitetail, 705; Gospel Cruiser, "Osceola" 14; Good Colportage Team, A, 441; Junior Class at Riddle, Oregon, 529; Loggers' Chapel built by the Cruiser Colporter, 473; E. F. McNeil, 656; Railroad Men's Meeting at Slater, Mo., 743; Rev. John S. Schroder and His New Memorial Auto, 118; Robert G. Seymour Memorial Cruiser, 580; Steamer "Life-Line" 829; Taber Sunday School, 705; Taking Dinner with the Colporter, 121; Tent Meetings and Baptism at Dugger, Ind., 835; Sunday-school Workers' Card, 85; Water Homes and Family "Movies," 18; Wedding in Front of Loggers' Chapel, 477; Where Religious Services are welcomed, 16; Young Converts following Christ in Baptism, 474.

## China:

Ancient Emperor of China, 642; Beautiful Harbor of Hong Kong, 269; Mrs. Chen and Mrs. Fu, 671; Children in our So. China Mission, 144; Chinese Characters, 458; Chinese Christians, Hopo, 453; Chinese Women's Footwear, 499; Ding Li Mei, 452; Girls' School Building, Swatow, 147; High School Dept., Ningpo, 152; House Boat on the Yangtze River, China, 733; Huchow School Children, 459; Kuling, 812; Language School at Nanking, 724; Nanking Scenes, 723, 809-10; Old Chinese Examination Tables, 35; Pearl Page and Mrs. Yin, 316; River at Tong-p'u, 298; River Ferry in China, 9; School of Universal Handicrafts, 277; Students and Teachers Woman's Bible Training School, Swatow, 58; Temple Hill across the River from Ho Po, 451; World's Oldest Newspaper, 351; Chinese Children at Play, 892; Chinese Kindergarten, 892; Huchow School Children, 898; Sarah Bachelor Memorial School, Ningpo, 947; My Name is Tsien ji Nyok, 894.

## Churches:

Baptist Church, Elko, Nev., 191; Church and Parsonage at Fairmount, N. D., 527; Church at Gillett, Wyo., 526; Church at Lucerne, Wyo., 704; Church at Van Nuys, Cal., 658; First Baptist Church, Brawley, Cal., 169; First Lettish Church Philadelphia, 22; First Baptist Church, Los Angeles, 274; First Italian Baptist Church, Brooklyn, N. Y., 508; First Mexican Church, Los Angeles, 541; First Baptist Church, San Diego, 545; Immanuel Baptist Church, Salt Lake City, Utah, 618; Maywood Church, Chicago, 82; Meeting House, Portland, Tenn., 792; New Italian Chapel, Silver Lake, N. J., 259; New Tabernacle, Tokyo, Japan, 699; Windom Park Church, Minneapolis, Minn., 82; Temple Auditorium Los Angeles 274.

## Croatian Home, A . . . . . 332

## City Home Missions:

Boys' Club in Los Angeles, 42; Chinese Missions, Fresno Cal. 330; Maime Davis and her Italian Juniors, Boston 97; Girls' Sewing School, Cosmopolitan Mission, Los Angeles, Cal., 43; Little Hugl of the Bauchet Mission School, Los Angeles, 235; New Primary Chapel and Sunday School, Los Angeles, 404; Seven Months' Old Mission at Crawfordsville, Ind., 300; Christmas at Beauchet, Los Angeles, 897.

Creole Belles at the Fair . . . . . 934

## Cuba:

Part of the Village of El Cristo, Cuba, 448; School

## Illustrations—(Continued)

Buildings, Faculty and Church, El Cristo, 450; Village Scenes, 449; Miss Isabel Waidman and S. S. Class at Santiago, 515; Dolls in Old Silesian Costume, 895.

Evening Street Meeting in Lower New York . . . 481

Ex-President and Mrs. Bond at Balance Rock . . 539

Evangelist Schultz in Mariner's Temple Meeting . 881

Facsimile of Receipt, Judson Memorial Fund . . 194

## Frontier Views:

Congregation on Dedication Sunday at Jackson, 463; Danish-Norwegian Junior Society in Ballard, Wash., 409; Hamlet of Grovont, 460; Home Mission Auto in Wyoming, 80; Interior Baptist Church, Rock Springs, Wyo., 229; Mission Circle at Rock Springs, Wyo., 229; Teton Peaks—The Elks Paradise, 461; Our First Open Air Meeting Under Cottonwood Trees at Deer Trail, Colo., 481.

Fukuin Maru, The . . . . . 822

Glenwood Mission Inn, Riverside . . . . . 544

Goddess Kali . . . . . 893

How the Children are Taught to Honor and

Love the Flag . . . . . 406

Harvest is Plenteous, but the Laborers are

Few, The . . . . . 195

"Happy New Year" to you . . . . . 62

Home and Foreign in Monarch, Wyo. . . . . 863

Italian Service in Memorial Hall . . . . . 193

Italian Kindergarten at Camden, N. J. . . . . 686

Japan, Little Maid of . . . . . 891

Japanese Kindergartners . . . . . 652

Joy of the World, Dec. Frontispiece.

Kindergartners in Oakland, Cal. . . . . 135

Lure of the Great West, The . . . . . 217, 219

Lower Hanging Rock, Yosemite . . . . . 178

## India:

College Students in Madras, 834; Letters in War

Times, 834; Native House at Kavali Criminal

Settlement, 847; Indian Trained Nurse, 945; Mrs.

Heinric's Orphanage, 946.

Little Croatians at Kansas City . . . . . 864

Mather School:

Mather School in Winter, 230; Stoughton Hall,

132; Tynical Working Vehicle, 230.

McMinnville College, Campus . . . . . 550

Mexican Kindergarten, Puebla . . . . . 685

Mexican Border Scenes . . . . . 482

Map of Los Angeles and Surrounding Towns . . 361

Memorial Children's Home, Somerville, N. J. . . 192

Medium Class Family in Osaka, Japan . . . . . 156

Men's Bible Class, First Baptist Church, Med-

ford, Mass. . . . . 124

Nobody's "Got His Goat" . . . . . 791

Northfield Pageant . . . . . 860

On the Prado, San Diego Exposition . . . . . 363

Our Financial Thermometer . . . . . 334

On Board "Awa Maru" . . . . . 876

## Philippines:

Girls' Academy at Jaro, 247; School and School

Family, Capiz, 669; Three Little Filipino Girls from

School, 249; Jaro Kindergarten, 891.

## Porto Rico:

Miss Palacios and her Girls' Class at Caguas, Porto

Rico, 335; Rev. Joshua Diaz, Adjuntos, Porto Rico,

638.

## Portraits:

## 1. Individuals:

Mrs. E. C. Applegarth, 418; Dr. Lena A. Benjamin, 490; Philipp Bickel, 433; Prof. Gilbert N. Brink, 78; L. S. Bowerman, 277; Mrs. Chen, 671; John E. Clough, 5, 103; Mrs. James B. Colgate, 38; Ralph Connor, 87; Birdhat Crow, 689; Austen K. deBlois, 706; Rev. Joshua Diaz, 638; Ding Li Mei, 452; Miss Ethel Downsbrough, 44; Miss Hallie F. Embree, 137; Mrs. G. Howard Estey, Mrs. Lucius H. Stewart, 311; Faithful Abraham, 817; Mrs. J. F. Failing, Mrs. T. G. Kirkpatrick, Mrs. C. E. McFarlan, Miss Eleanor Mare, 57; Mrs. J. W. Foster, Mrs. E. B. Taft, 312; Mrs. Fu, 671; Martha Howell, 233; J. Maurice Hupp, 705; William M. Isaacs, 608; Red Fox James, 700; M. Ieevarsthanm, 423; Mrs. J. W. Mauk, 251; Shailer Mathews, 5, 536; Ma Pau, 246; Miss Anna W. Martin, 241; Miss Ang Mei Choh, 248; E. F. McNeil, 656; Miss Nellie S. Morgan, 131; Rev. W. F. Newton, 740; Alma J. Noble, 676; Pearl Page and Mrs. Yen, 316; Mrs. C. W. Peterson, 418; Rev. W. A. Petzoldt, 632; Mrs. John D. Rockefeller, 416; Mrs. F. E. A. Smith, Mrs. R. B. Montgomery, 310; Shows-a-Fish, 370; M. Shawloo, 816; Geo. Wylie Singiser, 840; Miss Florence E. Walworth,

## Illustrations—(Continued)

Mrs. C. H. Brennan, Mrs. C. E. Johnson, Mrs. Wm. R. Hill, 242; Mrs. C. F. Wollaston, Mrs. Edgar O. Silver, Mrs. H. N. Jones, Miss Lucia M. Manning, 56; Theodore White-Mouth, 371; Yerraguntla Periah, 105; L. L. Zboray, 814; Thomas S. Barbour, 916; Fred P. Haggard, 956.	
2. Groups:	
Rev. and Mrs. Archie Adams, 725; Agoga Class, Rangoon, 83; Dr. and Mrs. W. F. Armstrong, and Family, 721; Assam Convention Party, 92, 95; At Fort Madison Diamond Jubilee, Iowa, 728; Sarah Bachelor Memorial School, Ningpo, 776; Baptist Day at San Francisco Exposition, 546; Baptist Theological Students in Christiana, 294; Secretary Batten and Daughter in Philadelphia office, 391; Misses Bissinger, Phelps and Appel, 860; B. M. T. S. Graduates, 1915, 724; Boys' Club in Los Angeles, 42; Baraca Class of Chinese Mission, San Francisco, 548; Rev. R. T. Capen and School, Swatow, 744; Children of Spanish Pastor, Los Angeles, 690; Chinese Christians, Hopo, 453; Congo Conference of 1914, 196; Crow Indian Woman and Baby, 48; Maime Davis and her Italian Juniors, Boston, 97; Delegates to Assam Convention, 184, 185; Dinner Party at Keams Canyon, 757; Eighth Avenue Sunday School, Terre Haute, Ind., 394; Faculty at El Cristo, 450; Family of Rev. L. T. Huen, San Francisco, 83; Mrs. Foster and Three Children, 877; Girls' Sewing Class, Los Angeles, 43; Rev. Henry Goldsmith, 96; Graduating Class from Mrs. Moore's Kindergarten Class, 190; Miss Hagquist and Sunday School, Moline, 690; Immigrants at Ellis Island, 688; Indian Students and Workers, Estes Park, Colo., 654; Miss Jennie Johnson and Boys at Kodiak, 138; Kindergarten at Tokyo, Class 1915, cover, October; John Kovacs and Family, 813; Little Pearl of Ningpo, 768; Rev. Walter C. Mason and Delegates, 187; Men's Bible Class, First Church, Medford, 124; Men's Class, Uniontown, Pa., 393; Mrs. Moss, Mr. and Mrs. Moncrieff, Mr. Moss, Mrs. Kirby and Baby, 876; Our Hope in the Tropics, 37; Genevieve Petzoldt and Crow Indian Girl, 130; Professors and Students Swedish Theological School, 373; President and Faculty, Karen Theological Seminary, Insein, 712; Rev. and Mrs. C. Rutherford, Rev. Edwin Bullard, Miss E. Grace Bullard and Mrs. Bullard, 878; State Convict Camp, Glenn, Mont., 794; Student Volunteer and Ministerial Groups at McMinnville, Ore., 550; Students and Teachers, Woman's Bible Training School, Swatow, 58; Rev. O. L. Swanson and Delegation, 186; Swedish Baptists, 372; Volunteer Workers in El Salvador, 36; Olive A. Warren and her Girls of Benedict College, Columbia, S. C., 231; Miss R. Amelia Williams and Miss Carrie E. Waugh, 401; Y. W. C. A., Girls of Ottawa University, 408; W. H. M. School, Pueblo, 904.	
Prisoners "confined" in Dungeon at Urga, Mongolia . . . . .	482
Panama-Pacific Exposition Grounds . . . . .	551
Relief Map of Mexico . . . . .	381
Rose Trellises Lining Los Angeles County Boulevards . . . . .	359
Redlands University, Views of . . . . .	542-3
Section of a Japanese Daily Paper . . . . .	384
Seal Rock Lights, San Francisco . . . . .	376
Scene in California, 1915 Convention State . . . . .	374
Southern California Daisies . . . . .	358
Sewing Class in a Christian School, A . . . . .	350
Some of the Chief Buildings of the San Francisco Panama-Pacific Exposition . . . . .	266
Summer Conferences, 1915 . . . . .	237
Steam Shovels in Illinois . . . . .	79
San Francisco of Today . . . . .	551
Street Service of New York Hungarian Church . . . . .	815
Three Generals, The . . . . .	129
Tenement on Lower East Side, New York . . . . .	98
Woolwich Center Pathfinders, Hitting the "Sunshine Trail" . . . . .	232
Young Converts following Christ in Baptism . . . . .	474
Imaginary Conversation in the Board Rooms, . . . . .	107
General Articles, etc.	
India:	
Dr. Clough and His Work (Illus.) . . . . .	4, 101
Jewetts and the Lone Star, The . . . . .	377
Indian Memories . . . . .	125
Indian Y. M. C. A. Conference, The . . . . .	654
Is it Worth While? . . . . .	912
Items for the Missionary Meeting . . . . .	53
Japan:	
Christian Movement in the Japanese Empire, The . . . . .	836
Dr. Shailer Mathews in Japan . . . . .	385
How the Gospel is Spreading in Japan . . . . .	32
Japan Baptist Mission Conference, The . . . . .	636
Japan Baptist Mission Conference, The . . . . .	636
Jewetts and the "Lone Star," The . . . . .	377
Jones, Mary, . . . . .	
China's Daughters . . . . .	774
Jones, Harriet Newell, . . . . .	
Belinda's Trip to California . . . . .	680
Jordan, J. A., . . . . .	
Colporter and the Country Church, The . . . . .	656
Josiah Jones Says . . . . .	471
Judson Memorial Movement, The (Illus.) . . . . .	192
Keech, Rev. William, . . . . .	
Christian Work in the Tropics . . . . .	36
Kelley, Rev. Robert Lincoln, . . . . .	
Colportage Work in South Dakota . . . . .	118
King's Highway, The . . . . .	483
Kinney, Bruce, . . . . .	
The Indian Y. M. C. A. Conference . . . . .	654
Lake Mohonk Conference, The . . . . .	921
Lamson, Guy C., . . . . .	
Colportage Cruiser, "Life-Line" . . . . .	472
Langford, Rev. S. F., . . . . .	
On California Waterways . . . . .	14
Lerrigo, P. H. J., . . . . .	
The Plan that Wins . . . . .	284
Letter and Report from Dr. Witter, A . . . . .	387
Letter from Pastor Feiler, A . . . . .	222
"Life-Line," The—A Story of Beginnings (Illus.) . . . . .	475
Lure of the Great West, The (Illus.) . . . . .	217
Mason, Florence Smith, . . . . .	
His Last Words (Story) . . . . .	30, 109, 214
Mather, Rev. Asher K., . . . . .	
Song of the Monkeys, The . . . . .	804
Mathews, Shailer, . . . . .	
Personal Word to Northern Baptists, A . . . . .	552
Preparing for the Five Year Program . . . . .	693
McAllister, John A., . . . . .	
Is it Worth While? . . . . .	912
Messages from the World Field . . . . .	160
Mexico:	
Mission Work in Mexico . . . . .	220
Ministerial Education for Negroes . . . . .	10
Ministers' and Missionaries' Benefit Fund . . . . .	833
Missions Question Box: . . . . .	
52, 140, 239, 324, 412, 503, 615, 695, 783, 885, 923	
Missions Quiz, The . . . . .	239, 785
Mission Work in Mexico . . . . .	220
Missionary Program Topics: . . . . .	
70, 158, 339, 430, 517, 614, 694, 784, 874, 955	
Missions and Social Service . . . . .	207
Modern Acts of the Apostles (Illus.) . . . . .	465
Montgomery, Helen Barrett, . . . . .	
Gift and a Summons, A . . . . .	844
Mountain Station in Porto Rico, A . . . . .	281
Mrs. Montgomery's "Ifs" . . . . .	20
National Missionary Campaign . . . . .	591
Neil, Rev. Samuel G., . . . . .	
Publication Society's Department of Social Service, The . . . . .	390
Rededication of Chapel Car "Herald of Hope," The . . . . .	120
New Temple at the Capital of Mormonism, A . . . . .	276
Northern Baptist Convention:	
Annual Reports of Societies . . . . .	570
Baptists of Southern California, The (Illus.) . . . . .	358
Convention Snap Shots and Travel Jottings . . . . .	643
Los Angeles and Our Baptist Interests . . . . .	273
Northern Baptist Convention, The . . . . .	553
Official Notice . . . . .	396
Preparing for the Five Year Program . . . . .	693
Personal Word to Northern Baptists, A . . . . .	552
Provisional Program . . . . .	436
Plan Now for the Across-Continent Trip . . . . .	218
Scope of the Missionary Enterprise . . . . .	583
Transcontinental Trip, The . . . . .	538
Welcome to Los Angeles . . . . .	272
Oie, Rev. O. J., . . . . .	
Baptists in Norway, The . . . . .	294
"Old Missions" and the New, The . . . . .	303
On California Waterways (Illus.) . . . . .	14
Open Parliament, The . . . . .	52, 140, 238, 306, 395, 653
Opening of the Home Mission Schools . . . . .	901
Outlooker, The . . . . .	116, 299, 751, 841
Outstationed . . . . .	191
Petzoldt, Rev. W. A., . . . . .	
Blanket Indians, The . . . . .	368

# MISSIONS

v

<b>Philippine Islands:</b>			
Not Much Time for Loneliness . . . . .	496	<b>Tidings—(Continued)</b>	
Three Filipino Girls . . . . .	249	Christlike Ministry at Ellis Island . . . . .	131
Pioneering in Jackson Hole Country (Illus.) . . . . .	461	Day with a Busy Missionary, A . . . . .	513
Plan for Central China, The . . . . .	337	Do your Mission Giving Weekly . . . . .	231
Plan that Wins, The . . . . .	284	Echoes from New England Meetings . . . . .	43
<b>Poetry:</b>		Forward Look, The . . . . .	861
New Year's Eve — Tennyson . . . . .	2	From Our Indian Fields . . . . .	328
<b>Porto Rico:</b>		Generous Gift, A . . . . .	861
Christian Education in Porto Rico . . . . .	260	Glad Tidings from Carlisle Camp . . . . .	403
Mountain Station in Porto Rico, A . . . . .	281	Home Mission Period, The . . . . .	681
Voice out of the Sea, A . . . . .	34	Honor to Whom Honor is Due . . . . .	401
What I Was and What I Am . . . . .	638	In Appreciation . . . . .	869
<b>Proper, D.D.,</b>		Inauguration Day at B. M. T. S. . . . .	410
Pioneering in Jackson Hole Country . . . . .	460	In Los Angeles . . . . .	607
Publication Society's Dept. of Social Service, The (Illus.) . . . . .	390	Interesting Summary, An . . . . .	326
Quotable Sentences from New Books . . . . .	838	Isaacs, William Montgomery . . . . .	608
Rededication of Chapel Car "Herald of Hope," The . . . . .	120	Kiowa Communion Service, A . . . . .	687
Republic of China and Republicanism, The . . . . .	278	Lifting as We Climb . . . . .	870
Robinson, Rev. B. E.,		Methods of One State Director, The . . . . .	226
Republic of China and Republicanism, The . . . . .	278	New Appointments and Changes . . . . .	862
<b>Russia:</b>		New Day, The . . . . .	506
Letter from Pastor Fetler, A . . . . .	222	One of the Special Meetings at Los Angeles . . . . .	611
Scott, Anna K.,		Summer Assemblies . . . . .	868
Ambassadors in Bonds . . . . .	918	Thanksgiving . . . . .	864
Scope of the Missionary Enterprise, The . . . . .	583	Three Generals in the Union Army . . . . .	128
Shailer Mathews in Japan . . . . .	385	Visit to Hopi Land, A . . . . .	683
<b>Shaw, Frances:</b>		Wants of Missionaries . . . . .	611, 871
Christmas with the Crow Indians (Illus.) . . . . .	895	With Italian Baptists in Detroit . . . . .	685
<b>Sondericker, Ellen Carman,</b>		What Our Young Women are Doing . . . . .	134
Moung Shawloo of Moulmein . . . . .	816	Workers Department . . . . .	936
<b>Stearns, Rev. W. O.,</b>		See also 40, 128, 225, 326, 400, 506, 603, 681, 861, 930	
Development in Our Churches of the Sense of Responsibility toward Missions, The . . . . .	122	<b>Traver, Edith G.,</b>	
Story of Blind Chang, The . . . . .	650	Conference in South China . . . . .	744
<b>Stephenson, E. M.,</b>		Voice Out of the Sea, A . . . . .	34
Bit of Detail from a Month's Report, A . . . . .	300	<b>Webb, Charles S.,</b>	
<b>Stump, John S.,</b>		Los Angeles and Our Baptist Interests . . . . .	273
From Moonshiner to Preacher . . . . .	454	Welcome to Los Angeles . . . . .	272
Suggestions at Supper . . . . .	375	What I Was and What I Am . . . . .	638
Sunday Afternoon at Cristo, A (Illus.) . . . . .	448	What Retrenchment Means on the Field . . . . .	196
Sunday at Benedict College (Illus.) . . . . .	900	What Two Bibles Did in Cuba . . . . .	280
<b>Taylor, Rev. Joseph,</b>		<b>White, Charles L.,</b>	
Ding Li Mei in Szchuan . . . . .	451	Among the Orange Groves . . . . .	285
Tenement Life in a Great City (Illus.) . . . . .	97	Eight Russian Pilgrims . . . . .	919
That Proposed Reduction . . . . .	282	Helps to Optimism . . . . .	726
There are Such Women . . . . .	9	Indian Memories . . . . .	125
<b>Tidings:</b>		Suggestions at Supper . . . . .	375
At the Crow Indian Mission . . . . .	510	Sunday Afternoon at Cristo, A . . . . .	448
Are You Steadfast? . . . . .	326	With Our Correspondents . . . . .	840
Building Fitly Framed Groweth, The . . . . .	869	With the Crows at Lodge Grass . . . . .	626
		World Wide Guild . . . . .	765, 858, 949
		<b>Zboray, Rev. L. L.,</b>	
		Evolution of John Kovacs . . . . .	813

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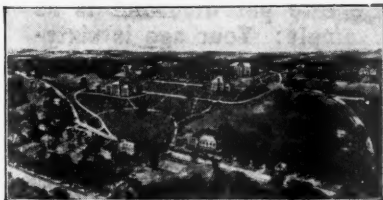


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